

The Hy-tex Salesman

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The Hy-tex Salesman

*Short Talks on the
theory and practice
of selling*



Hydraulic-Press Brick Company
St. Louis

1925

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Hydraulic-Press Brick Company

NOTE

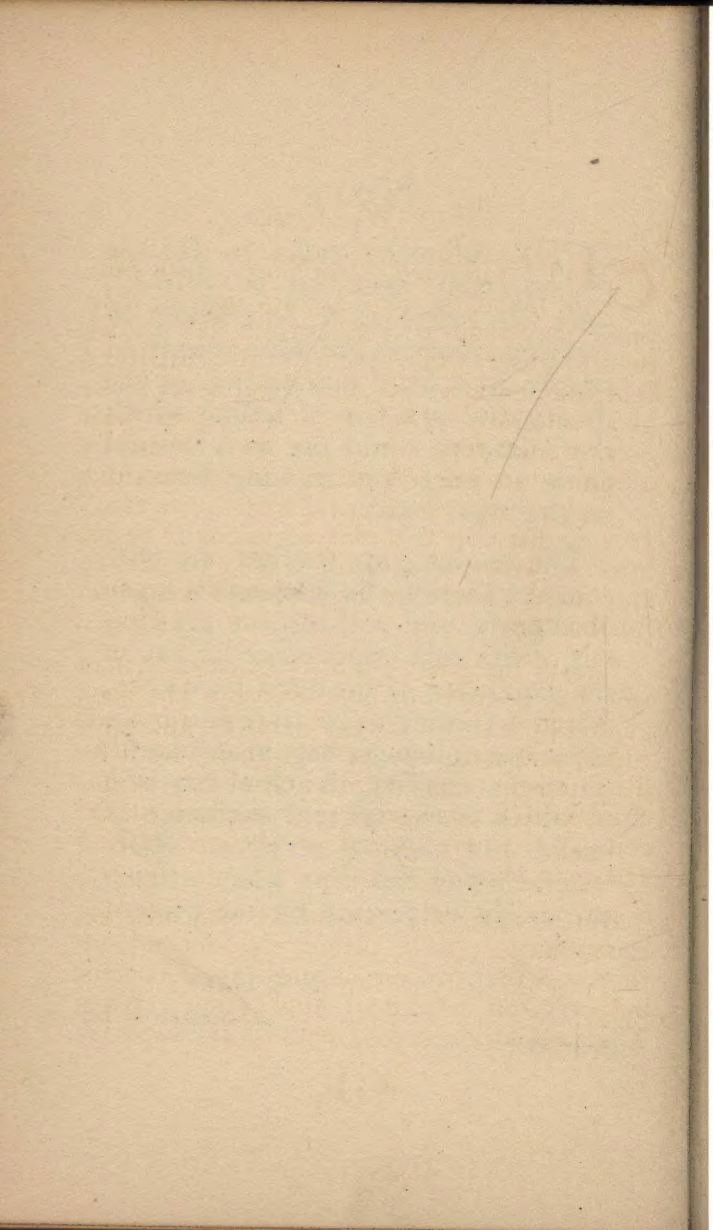
THE following talks to Hy-tex salesmen, sent out in 1916-17, were not supposed to be efficient in creating salesmen but were presented simply as a brief summation of the theory and practice of selling which the salesman could use as a helpful guide to keep him moving forward on the right road.

The underlying motive was the attempt to give the salesman a sense of dignity and self-respect growing out of the real importance he has in the expansion of modern business, which is coming to be more and more conscious of being a vast interrelated, economic activity, the chief function of which is the mutual exchange of useful and pleasing services. References fitting the time when written can easily be revised by the present reader.

G. C. MARS

DEPARTMENT OF SERVICE

*Louis
December, 1917*



I.

DUE WARNING

THAT "Salesmen," like poets, "are born not made" is, to a certain degree, true. Some may take to salesmanship like a duck does to water, while others are so constituted temperamentally that they could never make good salesmen. Once in a while you meet men of this type who have been thrust by accident into salesmanship, and you feel like saying to them, "Back out as soon as you can." It is no discredit to a man occasionally to get into the wrong box, but it is folly for him to stay there. There are more ways of being useful than one.

But, in the great majority of cases, a man who has floated into salesmanship has been guided by his own tastes, instincts, and aptitudes, and naturally belongs there, until by his intelligent application and ability he has climbed to a managership or a place in the company, where indeed he becomes only a salesman on a large scale.

But as naturally capable as men may be, their success will ultimately depend on thorough preparation, on untiring, persistent industry, on intelligent application. When Thomas Carlyle said, "Genius is the capacity

for taking infinite pains," he gave the clue to success in salesmanship, as in everything else. If you ask me to choose between two men: one naturally brilliant but knowing it, and content to depend on his wits rather than on work, the other dull and knowing it, and therefore making every effort to improve himself in the science and art of salesmanship, I should always choose the dull man, for he will get further in the long run.

Thomas Huxley, in reviewing the career of his scientific contemporaries, points the lesson of the brilliant man, full of promise, but irregular and indolent in his work, who was far surpassed in scientific achievement and distinction by men of far less ability, who applied themselves with diligence and determination to their daily researches and experiments. It was hard work; but, as in the case of the patient, steady-going tortoise, outrunning the negligent and conceited hare, it won out in the end.

In a word, what I am trying to say is that any man, with rare exceptions, who has the *mind* to do so, may cultivate, with gratifying success, the science and art of salesmanship. But he *must have the mind to do so*, which means, that he must *concentrate* his mind on the subject and *steadily* keep it there. He cannot wander, or putter, or go wool-gathering, or trust to luck, or knock around hit or

miss. He can accomplish nothing if he is a "slacker," as the English troopers say of the fellow who slumps, sags down, and does not hold taut and steady to the task in hand until he carries it through to the end.

Of course, of course, a "slacker" may have an immense amount of natural ability, and occasionally do a brilliant thing, but he can never be *counted on* when he is *most needed*, and is very apt to fail when the persistent steadiness of grit and gumption is most required. It is clear, steady thought and determined, persistent action that always turns the trick to success.

Even at the risk of telling you things that you know better than I do, I am going to send you monthly, a series of Talks on Salesmanship; what it is, and how the science and art of it may be cultivated.

If these Talks do not always come regularly and on time, it is because the Service Department invariably subordinates and adjusts its convenience to the requirements of the Sales Department, which is the last important link between the factory and the supreme boss, the customer.

September 1, 1916.

II.

THE PERSONAL SALESMAN

IN general, salesmanship is a very broad term, covering a great variety of activities which lead people to purchase given commodities or services, or both. So that, in a certain sense, we may regard the physician, the lawyer, the clergyman, the architect, all of whom offer their services to others, as salesmen, although they are supposed to make no formal efforts along that line.

In its more restricted and usual meaning, however, salesmanship is confined to commercial activities, and has for its specific aim the inducing of people to buy the offered commodity or service. Even with this restricted meaning, it has wide bearings. The sales manager who plans and directs a selling campaign, the president of the company who formulates the whole merchandising policy, the advertising man who exploits the commodity in circular, catalogue, booklet, magazine, and even the printer who sets his type to make the page attractive are all, in one degree or another, salesmen.

But in this talk I want to restrict salesmanship to its final terms as covering only the activities of the salesman in person on the

firing line who, so to speak, charges his prospect face to face and who with all the weapons of appeal or persuasive argument endeavors to subjugate his prospect and make him a willing purchaser.

So far then as we are concerned at the present time, *personal* salesmanship is the one supreme interest. And the only reason for calling attention to its wider bearings is to show into what a vast system the personal salesman fits and how closely he is related to it. The general staff, the officers of the line, the ordnance, the commissariat, the means of transportation and communication, are all back of and with him; it is his part to dig himself in and, when the first occasion offers, rush upon and capture the enemy. Inevitable as this figure may be in the present state of the world-mind, it fails utterly at one vital point. The soldier's chief business is to work an injury, the salesman's chief business is to confer a benefit; the soldier confronts his opponent as an enemy, the salesman meets his customer as a friend.

In this great cooperative organization of modern business, the salesman's one absorbing problem is: Can he make good along his personal line of activity; can he, as the soldier, do his part and quit him like a man? In consequence, he may well be dominated by two quite opposing, though not inconsistent, feel-

lings, *humility* and *pride*. He should be humble because much of his value is due not to himself but to the cooperative organization of which he is only a part. And he has a right to be proud not only because of his connection with this great organization but because his part in it is a very important one.

But this justified pride needs to be softened by a deep sense of responsibility. It is not simply that he owes much to his supporting organization and the standing and goodwill it has won in the market, and that he is, therefore, bound to do his best for it; it is rather the main fact that he stands in his own person before the commercial world as the whole thing. To the man he faces he *is*, for the time being, the company he represents. In a legal, as well as a commercial sense, he is its agent of sales and it is his principal. What he does, what he stands for, his principal does and stands for. He *is* his principal acting as salesman.

So that, as a Hy-tex salesman, you are to every prospect you approach, big or little, the great Hydraulic-Press Brick Company in your own person. Do you worthily represent it? In playing your part for the company, do you get it across the footlights? When you consider the company's long and honorable history, its growth and expansion into the largest manufacturing establishment of its

kind in the world, its slowly and painfully built up reputation for quality and service, the great number of capable men whose intelligent and able efforts have developed it to its present high standing, you dare not take your position, as its accredited representative in the living market, in a light or irresponsible mood. Its success is your success, as its failure is your failure; and it befits you to feel due humility and at the same time a just pride that, with many others, you are co-operating with artist and artisan, and contributing your part in making the habitations of man, as old Vitruvius said nearly two thousand years ago, more substantial, more useful, and more beautiful.

This saying of Vitruvius about the standing and duties of the architect may as well serve to suggest in a way the theme for my next talk on the standing and duties of the salesman.

October 1, 1916.

III.

THE STANDING OF SALESMANSHIP

I HAVE said that the salesman's part in the great organization of business is the important one of standing on the firing line, of meeting the customer face to face, and inducing him to buy. He thus brings to a successful conclusion the whole complex process from raw material to finished product which has for its sole aim the delivery of the goods into the hands of the customer. Unless he succeeds in securing this result, he is not a salesman, and the business which he represents is, to that extent, a failure.

Granted the best product in the world, such as people will come of their own accord to buy, salesmanship is still indispensable as the one effective means of extending the market and of keeping it active.

In the vast majority of cases, however, every product has strong rivals; or, if not, its merits must at any rate be explained and urged upon the prospective buyer. People must be educated up to the product, they must in a reasonable way be led *to want* it. It is here that salesmanship, together with its great assistant, advertising, becomes an absolute necessity, and unless it does its part with

intelligence and enthusiasm, business languishes or entirely fails.

That is, it is up to you as a salesman to determine whether the factory runs to capacity or puts out its fires and shuts down. In a sense, everything depends upon you. Your standing and duties are as wide as the business itself which you represent, and you may feel proud that such responsibilities rest upon you, that you are commissioned, so to speak, to keep the factory running and the business a going concern.

You will at once see that I am in reality celebrating your importance in the great game of business, an importance that cannot well be overestimated, when you fully realize what the great game of business is. As it appears on the surface, business is the means by which a man makes money. He enters business with the very commendable purpose of not only gaining a livelihood but of acquiring, if possible, a fortune. But, once he is in, he is swept away by vast currents and cross currents of industrial, commercial, and financial activities which are over his head and beyond his control, and which together constitute the great world of business reaching to the ends of the earth.

Aside, then, from the individual man's ambition to win fortune, what is the meaning of

business of which he forms an intimate part? In a word, we may say: Business is that universal, world-wide activity by which the resources of nature are developed, transmuted, and distributed to meet the growing material wants of mankind. In proportion as man's wants, both as necessities and luxuries, increase man rises in the scale of civilization. Wherever you find men with few wants, you find a comparatively low order of civilization. Wherever you find men with numerous and growing wants, you find a comparatively high order of civilization. The great task of education is to get people to *want* things, to arouse them to a sense of deeper and wider enjoyments. One of our great problems in America is to break up the narrow lines of our immigrants and teach them to want better food, better clothes, better houses, than they have been accustomed to. Balzac in one of his novels, *The Peasants*, remarks that the morality of these humble people rises with the improvement of their parlor furniture. Of course, such a statement must be taken with the proper qualifications.

It is true, there are much higher things than mere material gains, and too often they only help men to be worse, but nevertheless material gains may be the means by which higher things are expressed. When John tells

Mary he loves her, she is supposed to think it the greatest thing in the world, but if he stops there and doesn't send her flowers, bring her candy, or take her to the movies, she may justly have her suspicions that he is only a hot air artist, and doesn't have, in spite of all he says, the genuine and orthodox brand of affection. Even religion, the highest sentiment men feel, must express itself in material things, it must build its churches, support its pastors and missionaries, care for the sick and poor, if it would be more than an empty profession.

Many a fine idealist has tried to teach men to jump directly from earth to heaven, forgetting as John G. Holland once said, that we must climb upward round by round. And the one means of making this upward climb, is the discipline and education man gets out of developing, transmuting, and distributing the resources of nature, to meet the material wants, the necessities and luxuries, of mankind.

In fact, Holy Writ declares that man is to have dominion over the work of God's hands, and the one supreme business of business is to attain in actual practice that dominion. For if you come to look into it, you will see that business requisitions scientific discovery, mechanical invention, and artistic effort to exploit the material resources of the earth and

bring them into complete subordination to the use and welfare of man.

So that, in addition to his personal ambition to make money, the business man, whether he realizes it or not, is engaged in a world-wide cooperative activity that is developing civilization and serving his fellow beings by supplying them with their daily needs and luxuries.

I have taken the trouble to say all this in order to get at a very vital point which you have doubtless already divined, and that is the importance, I might say the dignity, of your standing as a salesman in the great world of business. Your place is in the front rank; in your person, you directly represent before the world the whole meaning of business, that is, you bring all the services of science, invention, manufacture, transportation, to meet the wants of your prospect, and by efficiently supplying those wants, as well as urging their development, you play a most essential part in the vast and complex structure of human society. The more deeply you realize this standing of salesmanship, the more you will dignify your profession and the better salesman you will be. Hold this idea steadily in mind, and live up to it.

November 1, 1916.

IV

THE IMPERSONAL SIDE OF PERSONAL SALESMANSHIP

IN personal salesmanship, as has already been suggested, one man meets another in a sort of hand to hand struggle of wits, arguments, persuasions, in order to sell the goods. To sell the goods, always presumably at a fair profit, is the beginning and the end of salesmanship of whatever kind. And it is quite axiomatic that, to secure this result, the influences of personal friendship, pleasing address, courtesy, intelligent preparation, be brought to bear for all they are worth.

But, in view of the meaning of modern business, there is an impersonal aspect of the salesman's work that goes far beyond personal considerations. That is, if we are right in thinking of modern business as the great worldwide activity of developing and transmuting the resources of nature for meeting human wants, then the salesman's chief concern is to see that those wants are met through the channels of merchandising. So that, however pleasing he may be *personally* to his customers, he is not, in the first instance, *selling himself*—as important as that may be—he is first, last, and always *selling* his goods.

For his goods, as something meeting a want, furnish the exact point at which he *serves his customer*. He, therefore, forgets himself in his enthusiasm for his goods, an enthusiasm solely based on their fitness to please and ultimately satisfy his customer, or to render him a service which he approves and appreciates.

This is the great fundamental, *impersonal side of personal salesmanship* because it is becoming more and more the great fundamental impersonal principle of business. The old small town method of business is fast passing away when the shoemaker, the tailor, the butcher, or the baker had his circle of friends in the church, or lodge, or party, whom he expected to deal with him. Now, on the contrary, the great manufacturing establishment, the corporate organization, does not, in fact cannot, look to its friends for customers. It appeals to the universal market of human wants, beyond the town, beyond the state, even beyond the nation solely on the basis of the value rendered for the financial return. Its appeal is based solely upon offering something people want and will want again because it has served them well.

The Eastman company, for example, never think of depending upon their personal friends to buy Kodaks, they depend upon everybody in general, white or black, native or foreign,

the world over, who wants a convenient little contraption for taking an instantaneous picture; and, to make good this universal appeal, they bend every effort to see that their product is so excellent that everybody who buys becomes a friend. It isn't the personal friends of the Kodak company that make Kodak business good but it is the good Kodak itself, the actual service it renders, in meeting human wants, that makes everybody who does business with the Kodak company their friend.

You see this great impersonal principle of service just reverses, though, as we shall see later, it does not abolish, the personal principle. I am glad enough, to be sure, that Doe buys my brick because he is my friend, but I have taken a great advance step in merchandising when I get Rowe, a stranger, to buy my brick because of the brick and not because of me. He then becomes my friend on the basis of the way my product has pleased him. Here is the idea to be grasped: So long as I am making the personal appeal, I am restricting my business getting to my own personal limitations; I am always on shifting ground, subject to every change of circumstance. Conditions are liable to change at any moment; I move to a new field; my friends leave or die; and on the personal friendship basis I have to begin all over again. But when, beyond all

personal considerations, I sell brick solely on the basis of brick, that is, on the basis that their value to the buyer is as good in El Paso as in Duluth, in Boston as in New Orleans, I am on ground that neither shifts nor changes; I am, in a word, on the universal, impersonal basis of *service rendered for value received*.

Nothing can be of more productive value to the Hy-tex salesman than to get this principle of impersonal salesmanship into his working system, into his very bone and blood, so that it becomes an instinctive second nature. The inevitable result is that you win your customer's unbounded confidence both in yourself and in your product, a confidence that is a perpetual source of business and of more business, prolific as the famous goose that laid the golden egg. Establish your reputation for always dealing on the basis of this impersonal principle of service, and your customer, in every instance, will feel that you are sincerely interested in seeing him well served. He will ask your advice, he will look upon you as a helper, an assistant, and unconsciously feel that you are doing him a favor.

This is the sole meaning of the slogan, *Hy-tex, the Standard of Quality in Brick*. The customer comes to feel instinctively, in the presence of the Hy-tex salesman, that his interests are safe, that they will be efficiently looked after, that he is making no experiments,

and running no risks. He will actually feel that it is out of place to dicker or quibble about terms. He will feel sure of getting full value for his money, of getting a square deal and he will become not only a friend but an appreciative booster for you and your product.

Get deeply fixed in mind the meaning of modern business as the one great means of serving human needs, and, as salesmen, make yourself its true exponent, and you will have the entire sum and substance of salesmanship boiled down into the one great word, SERVICE, which is the beginning and the end of all personal selling effort and indeed of all business. You needn't worry about success or the financial reward. That will take care of itself and follow as inevitably as the day the night.

December 1, 1916.

PERSONALITY

IN LAST month, I said the impersonal principle in salesmanship *reversed*, though it did not *abolish*, the personal principle; reversed it because, in selling your product, you are never *presenting yourself*, showing to your customer what a fine fellow and salesman you are, urging him to buy because it is you; but you are always *presenting your product*, centering all attention on its merits as being of service to the buyer.

In particular, you are putting Hy-tex across the foot lights as something the customer is willing to pay for because it does for him exactly what you claim—renders him complete and satisfactory service for the money. Hence he will come back a second, a third, or *nth* time, for Hy-tex. Whereas, if you had sold yourself, instead of the brick, he would say, I am not buying and paying for nice manners or a smooth tongue; I am buying *brick*, and if the brick does not have the value, I'm not going to buy it again, or I'll go to some other salesman who has the goods, even though he hasn't all the parlor tricks of glib talk and politeness.

But suppose you do suppress yourself for the sake of your wares, suppose you do hide your

personality behind your product, no greater mistake could be made than to suppose you had lost your personality, or abolished it, or could afford to neglect the least element of it. For the fact is that in developing the impersonal principle of service in salesmanship to perfection, the one and only means you have for doing so is *just your personality*. It is the supreme instrumentality in getting the customer to buy. It hides itself it is true, but it does so as the one and only means to the all important end which salesmanship keeps constantly in view—efficient and satisfactory service to the customer for his money.

How centrally important in salesmanship personality is as a means to the end of selling, may be illustrated by the musician and his instrument.

You have perhaps heard Fritz Kreisler play his fiddle? If not, I advise you to do so the next time he comes within a hundred miles of you, and then you will see what I am trying to get at about means to an end. When you hear Kreisler play, he does it with such perfection that you don't hear *him* play or hear his *instrument* played. You just *hear the music*, you just come into touch with the great composer, it may be Bach, or Spohr, or Paganini, or Beethoven, or Franck; you enter into his moods and fancies, you are at home with him and enjoy his company. Well, that is just

what Kreisler wants to do. He doesn't want you in the first place to hear or see *him* or his *instrument*. He only wants to get the music across to you, for that is what you have come and paid your money for. And if, delighted with the music, you want to compliment him, don't tell him you enjoyed hearing *him* and his *violin*, for if you do, he will feel that he has made a failure. But tell him you enjoyed becoming acquainted with Bach and Beethoven, you never knew before how rich, and enchanting, and delightful their music was. Then he will glow with delight and feel that he has attained his ambition, that is, the ability to interpret the great masters and hand them over to his enraptured listeners.

But now, if you forget the music and your enjoyment of it and coolly analyse the whole situation, you will find that what really gave you the service of the music was the very thing which, in your enjoyment of the music for the time being, you did not notice, Kreisler and his violin. If it hadn't been for Kreisler and his violin you would never have got the music at all. To be sure, the service in the music is the one thing you want, the one thing you spend your time and money to get, but, after all, the means of getting it is Kreisler and his violin, and you will find that Kreisler, in addition to his original genius, has exerted the utmost efforts to develop himself and his

instrument. He never said: Since the music is everything, I and my violin are nothing. On the contrary he said: Since the music is everything, I will make the *utmost of myself* and my violin, *as the best means of making the utmost of the music.*

Well, then, here you have it in a nut shell, for either music or salesmanship; the end always in view and the cultivation of the best means to that end. So that your personality, as not only the best but the one and only means of selling, is the thing of all others you should cultivate. Therefore, when I say to you as a salesman: Forget yourself in the interests of your product, I am not depreciating your personality but trying to show how by the utmost cultivation of your personality you best fit yourself for the service of salesmanship. Be a person, in the highest sense of the word, who will always win and hold respect and whom nobody can overlook or neglect.

So then, in a way, the very beginning of salesmanship is the cultivation of personality. When that is done, it is easy enough for any intelligent man to fit himself specifically for selling this or that particular product.

Now, if you look into any man's personality, you will find it made up of two chief elements, *heredity*, all that he gets from the racial and individual strain of his forebears; and *environment*, all that he gets from his surroundings in

the way of training and education, either imposed upon him by others or acquired by himself. All his life these two elements will dominate the formation of his personality. The first, heredity, is something he can not change or control. The second, environment, comes almost entirely under the influence of his own awakened intelligence and will. So that, so far as we are concerned in the cultivation of personality, we are confined to questions of environment, of training and education.

But before we go into that, it is worth saying, in concluding this talk, that heredity, changeless as it is, is not to be disregarded or let run loose. For, in the first place, a man's inherited traits may be either trained and developed or distorted and perverted. In the second place, all real inherited traits that lie at the basis of personality in the normal man are good though often suppressed or perverted, and should be trained and developed to their highest possibilities. No man should try to *change* his inheritance but should try to *correct* its perversities, and bring it out at its best. Nothing, for example, is more cantankerous and impossible than a spoiled Irishman, Frenchman, or Englishman. But nothing is finer or more attractive than a cultivated Irish, French, or English gentleman. They all differ in inherited racial qualities and when these

qualities are perverted, they all become unbearable, but when these racial inheritances are brought out to their highest development, these men represent some of the finest types of manhood.

So it is with you individually. Don't try to be some one else, be yourself. Take your own temperamental inheritance as a precious gift of nature, and bring that to its best. Then upon this basis you can build up, by all the influences of environment at your command, an individual personality of your own, strong, dominant, successful in all you undertake.

January 1, 1917.

VI.

INTELLIGENCE AND WILL,
KNOWING AND DOING

GIVEN if you can't change your heredity, as you can your environment, that doesn't mean as already indicated that you can do nothing about it. On the contrary, recognizing your natural inheritance, as having a peculiar value of its own, you can correct or develop it, as the case may be.

The beginning of wisdom, in making the most of your personality, is to *be yourself*. "To thine own self be true, and thou canst not be false to any man," is as good advice today as when the old courtier, Polonius, gave it to his son Laertes. Whatever may be your temperament, grave or gay, phlegmatic or sanguine, quick and decisive, or deliberate and judicial, *just be yourself*, without airs or pretense, and in the most natural, direct, and simple way.

This simple and direct naturalness is the basis of honesty, genuineness, sincerity, qualities of character that give force to everything a man says and does. No matter how good an actor you may be, you can never, by playing a part, hold the influence over others you can by always being yourself and playing no part at all but your own. Nothing will so quickly win

and hold the confidence of people as being genuinely and sincerely yourself. People will like you better, have greater faith in your word, and respect you more. Hence, of all the things you do, in trying to cultivate the force of your personality, make this the first: *be yourself*.

But there's the rub. How is it to be done? The answer lies in those variable phases of personality, affected by what we call environment, involving all the influences of education and training that beat upon a man from the cradle to the grave. These are largely in the hands of every individual as soon as he attains the age of responsibility, to use as he will. By them he literally molds his own fortunes, so far as it can be done at all. They are the instrumentalities by which a man proves himself to be a rational human being, with foresight, determination, and will to accomplish his intelligent purposes.

At the very start, it must be understood that education and training do not necessarily involve the formal work of the schools, as valuable and helpful as this may be. Lincoln in statesmanship, Mark Twain in literature, or Carnegie in business had no formal education and training to speak of. But they got it just the same, and they got it in the only efficient way it can ever be got—and that is, by mental and moral digestion

and assimilation, in the varied experiences of individual life.

Any amount of formal education and training will be of no value unless it is digested, assimilated, and taken into the blood as a part of one's self, and this can be done by every man, if *he will*, without the schools; and *must* be done, inside or outside of the school, if he would make anything of his personality.

Now, in getting this education and training for himself, a man must persistently employ the two forces, mental and moral, which lie in his very make-up as a rational being, commonly known as intelligence and will. By *intelligence* a man gains knowledge, comes to understand; or, as we say, he is scientific. By will, a man summons all his energies, and concentrates them in the accomplishment of the purposes, aims, ideals which his intelligence has set up or; as we say, he has moral force. Without intelligence, a man has no eyes; without will, a man has no hands. Every man has both intelligence and will, in one degree or another, but both may be undeveloped, dulled, or weakened.

The purpose of education is to enlighten and develop the intelligence, and the purpose of training is to strengthen and develop the will. The one effort is theoretical, that is, it aims at giving a man clear scientific knowl-

edge of what he is and can do. The other effort is practical and aims at giving a man the capacity and moral force to carry out his purposes. And these two efforts constantly interact. The more a man knows, the more he can do; the more he does, the more he comes to know. Knowledge and action, theory and practice, must go hand in hand, in order to get the highest results. Just knowledge, without some practical application, remains useless and dead. Practice, without the clear understanding of knowledge, becomes confused, weak, ineffectual, wasteful, or even destructive. In a word, a man must both open his eyes, and use his hands, if he would be and become anything in the world among his fellowmen.

All this may seem very commonplace and dull, but I beg of you to read and inwardly digest it, commit it to memory, fix it permanently in mind, for it contains those fundamental principles on which is based any accomplishment of value whatsoever in the world, most of all, the supreme accomplishment of bringing out your own personality.

Well, then, beginning with your natural inheritances of body and mind, you are first to take them for what they are; and then, by intelligent understanding and moral force of will, by education and training, make the most of them.

When you seriously take yourself in hand for this education and training, you will find two things to do. First, considering your inherited personality, you will find, as all serious people do, a good many twists, kinks, knots and distortions in it that have to be corrected and straightened out. This you might call the negative work of clearing away obstructions; and then, in the second place, you will find that you accomplish this best in the positive effort of self development.

Man is the one being in the world who, by his own efforts, develops himself. Nature develops the plants and animals, and they remain where nature leaves them. But man by his intelligence and will takes up the task and goes on to self-development.

Here, then, is where you stand. You have natural inherited gifts which are well worth cultivating, and which it is your sacred duty to cultivate. If you don't improve, you will slump; if you don't go ahead, you will fall behind. But I take for granted that you are bent on going ahead and making the most of yourself, so that hereafter I shall deal, so far as the science and art of salesmanship are concerned, with the problems of educating and training the personality out of its faults into its highest and best development.

February 1, 1917.

VIII.

THE INVISIBLE FORCES OF PERSONALITY

IT is now taken for granted that, in preparing yourself as a salesman, the chief asset you have is your own personality. To be sure, knowledge of the product you sell and familiarity with the market needs are essential to success, but these get their force, their telling power, from the force and telling power of your underlying personality. Therefore, to correct and discipline it, where necessary, to bring out and develop all its latent energies, is the very beginning of wisdom for you.

For, as a salesman, the one thing you have to do is to influence the individual men you meet to accept your point of view, to see things your way, to act on your suggestion. In other words, you must persuade them to buy your product which you have brought them to think of as favorably as you do. And this result, let me repeat, you will secure, not chiefly through knowledge of product and market needs, but through the force and telling power of your personality.

To make the most of *yourself*, then, is your first concern—to be as much of a person as

you can, whose mere presence is always felt. The immense value of this is evident, but it is often neglected, because its secret, though simple enough, is somewhat obscured by subtle psychological laws. Now, I'm not going to bore you with psychology, but simply state what you yourself have many times observed, and that is, just as the body of a man radiates heat, so the mind, the heart, the whole inner personality of a man, radiate mental and moral influence, good or bad. He may be entirely unconscious of it, and the people around him may be unconscious of it, but it exists just the same, and fixes his standing and value in whatever situation he may find himself. It is that which gives force to everything he does and says. As you know, this subtle, invisible influence which radiates from the inner life of every individual, the Theosophists call the *aura* of a man. You may not, any more than I do, take much stock in theosophical theories, but this *aura* thing is a solid fact, and about the solidest thing you have to consider in preparing yourself for your work. You are most deeply interested in having an *aura* of the right kind, and it is very important as well to know the *aura* of the man you are dealing with. You can't see it or touch it, it is true, but you sort of *feel* it, and in a measure can analyze and understand it.

Then, there is another view of the influence of this inner personality. It *molds* and *forms* everything you do, and say, even the most commonplace. It was said of Edmund Burke, the great English orator, that if he were driven, by a sudden shower, into a doorway for shelter, though his identity was not known to the others, a casual commonplace remark of his about the storm would at once reveal him to be an extraordinary man. It wasn't so much *what* he said, but the *way* he said it that showed the man. In like manner, every word and act of yours will have a certain meaning and character derived from your personality, in spite of yourself. It reveals what you really are. In fact, you may say and do one thing, and people will *feel* that you mean another. What you really are inside will inevitably carry over anything you may do on the outside. And that is the reason I am making so much of your personality in preparation for salesmanship. It is not only the power behind the throne, so to speak, but it is the power that must be *right*, or you will always be working at cross purposes; your actions will belie your character; what you *are*, will contradict what you *do*.

I dare say you begin to see what I am trying to get at after all this talk. I am trying to make you feel very deeply that, if you are

to be a successful Hy-tex salesman, you have got a great deal more to do than just study up your product and your market—all that will come in its proper place; you have got to make something of your inner self in order to give force and telling power to everything you do in salesmanship.

So that, deeply interested as I am that you make a success in your work, that you enhance and spread the name of Hy-tex as standing for quality and service, I want you in your preparation to begin right, by understanding thoroughly your problem, the conditions of success, and the way you go about it. Of course, I am taking it for granted all the time that you are deeply interested, serious, and determined to succeed.

Well, then, here is the programme of preparation in salesmanship, first, general and then, special. The general preparation has to do with your personality, its depth, its breadth, its force. I am sure that the more you think of it, the more you will see that it is the very foundation upon which everything else rests; the source out of which everything proceeds. Because of its fundamental importance, and because it is so easily overlooked, I am thus emphasizing it. So that, although my chief business in these Talks is to deal with the special preparation of the salesman, I shall further dwell upon this

general topic of personality, making a few practical suggestions as to how it may be deepened and enriched.

March 1, 1917.

VIII

INCREASING VOLTAGE

NOW can a man deepen, widen, and enrich his personality? Nature has provided him free of charge with certain talents, but it devolves entirely upon him to determine whether he will hide these talents or cultivate and increase them. There is no mystery about it, there is only one way. If you wish to better yourself, you have to pay for it, and the only coin current is *work*, hard, persistent, intelligently directed work. You have the coin, but if you do not care to pay it out it is needless to read another line here. For what I have to say, if it is of any use to you, just *means work and a lot of it*.

You remember I said, that the equipment of every man's personality is intelligence and will, that is, his capacity to know, think, plan, and his capacity to do, to carry out, and accomplish. Well, it is this intelligence and this will in you which are to be brought out to their highest and best development. But you say: hasn't every man feelings that are just as important as thought and will? Most assuredly he has. But you don't have to cultivate your feelings, they take care of themselves. You refine and develop your

intelligence and will, and that of itself will refine and develop your feelings. The reason that people are callous, hard-hearted, lacking sympathy, appreciation, enjoyment of fine things, is because either their intelligence or their will, perhaps both, is crude and undeveloped. It is true, a brilliant man intellectually may be selfish and hard-hearted, but you will find that his will, especially on the moral side, is rudimentary and uncultivated. You may find a man of fine and noble will who seems to lack appreciation of art or nature, but it will turn out that his intelligence, though naturally keen enough, is nevertheless still crude and undeveloped.

So that all I have to say to you about increasing the voltage of your personality concerns itself with your intelligence and your will. Naturally, your daily activities as a salesman tend to give keenness to your thought and force to your will, but what you need is some definite, specific effort, clearly followed for the purpose of self-development.

To begin with the intelligence, how is that to be cultivated? In a word, by *contact*. Intelligence is contagious. Just bring yourself into contact with intelligent people, visit them constantly, talk with them, that is, *listen* to them attentively, for the very best way to converse with a really intelligent person is not to talk at all yourself, but just

listen. If you do this persistently, I'll give you a diamond studded guarantee that your intelligence will be enlarged, your knowledge increased, your insight sharpened, and your judgment broadened and steadied. Besides, you will wonderfully enjoy it, rise in a sense of your own strength and dignity, and begin to feel as if you had entered into a new heaven and a new earth.

"Stop your fooling," you say, "I've no such people you are talking about to visit and converse with. All my friends are like me, I am fond of them and enjoy their company and all that, but they don't know any more than I do. A whole lot of a new heaven and a new earth I would get out of their conversation, nit! I don't stand on a social footing with President Eliot, Prof. Taussig, Justice Holmes, Andrew Carnegie, Washington Gladden, Cardinal Gibbons, and people of that sort, so that what is the sense of your talking about my associating intimately with the likes of them!"

O foolish generation of Golden Rod mutts, how can ye escape the wrath to come!! Why, you poor fish, don't you know that the greatest men that ever lived are crowding all around you, and with open arms, inviting you to come in and have a chat with them. The big men of our day such as I have named will be dead and forgotten for generations when these

greater friends of yours are still alive and powerful in the world of men.

Of course, you see what I am driving at. Go to your town library and sit down in a corner for ten minutes with this reflection: "All the greatest minds that ever lived are here in conference assembled. The *best that has ever been thought, and said, and done in the world* is here stored up and preserved for me in those most wonderful storage batteries ever invented, known as BOOKS. The greatest scholars, poets, philosophers, saints, scientists, reformers, statesmen, warriors, historians, dramatists, novelists, that ever lived are here inviting me to their company, with the only condition that I listen and try to understand. Their sorrows, joys, triumphs, their learning, wisdom, experience, are all revealed to me. I am in the presence of those who are greater than kings and who have instructed and guided mankind."

Then go to the book shelves, take down Ruskin's "Sesame and Lilies," and read his lecture on "King's Treasures." Don't talk to me about having no opportunities for self-improvement by contact with distinguished people! The woods are literally full of them and you need only take your choice.

But specifically what is to be done? First, a stern resolve, such as a man can make, to carry out a *definite plan* at a *definite time*.

Select a simple course of study or reading along the line of your own interests, something that will be of benefit, say the Alexander Hamilton Institute "Modern Business" course, headquarters, Astor Place, New York City. Perhaps you would prefer a more general course of reading in science, history, or literature. If so, what about Dr. Eliot's Five Foot Shelf of selected reading, published by Colliers of New York; or let me refer you to several series of small volumes, costing very little, which offer a wide choice. There is "Everyman's Library," containing volumes of essays, fiction, science, history, travel, philosophy and theology, poetry, drama, romance, and biography, published by E. P. Dutton & Co., New York. Any volume selected costs you 35 cts. Send for the catalog and see for yourself. Then there are D. Appleton & Co's. (New York) "Library of Useful Stories;" Dent & Co's. (London) "Temple Classics" and "Temple Primers;" the "Cambridge Manuals of Science and Literature," represented by Putnam's Sons, New York; "The People's Books," Dodge Publishing Co., New York, and "Morley's Universal Library," Routledge & Sons, London. Send to any bookseller like Brentano of New York or McClurg* of Chicago for lists and you can find almost any subject you want. Or take that most interesting series "Stories of the

*Now Brentano—Ed.

Nations," Putnam's, New York,—and you will find most instructive and delightful reading.

Here is ample material, widely diversified, from which you can select anything you want, and which introduces you into the highest and most aristocratic circles. Men give you their very best, their quintessence, in their books, and when you get tired of them, you can shut them up and set them in a corner of your shelf without discourtesy.

Let us say you have decided to join this company of brains, you follow your preference, it may be for a course of practical study, such as "Modern Business" referred to, or a serious course of reading in history, science, letters. Then you must form an intelligent and practicable plan for carrying it out. I'll allow you four evenings a week for anything you wish, the church, the lodge, amusements, social visits, etc., *the other three evenings you must devote to your plan*. You must be dead to the world and shut everything out, absolutely, but the work in hand; remember, it is serious business. You are going to cultivate your brains, enrich your mind, develop yourself, and *that* you owe to yourself, to your job, to your friends, to everybody you come into contact with. You are going to make yourself a *person* of

deep and wide intelligence with whom it is a pleasure and an honor to be acquainted.

Plan your work to cover forty weeks, six hours a week, two hours an evening, from eight to ten, and then go at it on the principle that *what is worth doing at all, is worth doing well*. After you have finished a chapter, review it in your mind or better still, write down the main points, then go back to the book and pick up what you have forgotten. Fix it in mind so you can talk intelligently about it. Let nothing pass which you do not understand, look up in the dictionary every new word, and be *thorough*. So through every chapter and every book.

And in any course you select, always include two books as indispensable, the Bible and Shakespeare; the first, as the treasure house of moral ideals, without which you will not be worth a tinker's dam in this world or any other; the second, as the treasure house of worldly wisdom in its highest sense, by which you will learn wisely to estimate people, events, and things, all given you in what is about the noblest language penned by man.

Very well, suppose we admit this is a good plan to cultivate the intelligence, what about the will. Here I must frankly disclaim saying anything adequate. I only have room

for a few sentences and the subject is worthy of a volume. In fact, volumes have been written about it.

Your will is *you*, whatever you will to do, reveals what *you really are*, it shows your weakness or your strength, it tells whether you are a man of character and force with grit and gumption, or a side-stepper, a dodger, a slacker, a man of infirm purpose and weak character.

Just try yourself on your plan of reading. You have formed an intelligent purpose for self-improvement. Well, *carry it out to the end*, so that you can say with some pride: "I have finished this work and done my best at it." I said the price you must pay for self-improvement is work. It means sacrifice, doing hard things, and doing them persistently. It depends on the force of your will whether or not you carry them out. And nothing is better for the disciplining and strengthening of the will than to carry them *out to the very end*. Every successful man in the world has reached his goal by this force of will, by *putting through his plan*, in spite of all opposition and in the face of all difficulties. Concentrate on *your plan*, stick to it, and put it through, and it will be a triumph *of and for* your will. It will give you strength of character and the joy of accomplishment.

Last and most important of all, your will must have not only strength but the *quality of direction*. Many a thoroughly bad man has had *strength* of will but its *direction* was wrong. Every purpose you will to carry out may be turned entirely toward yourself, and then you are an egoist, or it may be turned also toward others, which makes you an altruist. The egoistic will is a bad will, because it is pure selfishness and causes all the trouble in the world. It is at the bottom of the present war, and of all wars. The altruistic will is a good will, it is the will to serve, because it generously includes all others. It is both the corner stone and the cap stone of character. It cures all strife and leads men to fellowship and peace. It is the greatest dynamic force in life and will increase your personal voltage more than anything else.

So above all else *cultivate good-will*. Don't manufacture it and put it on as a garment, but work it into yourself as a part of your inner being. Bubble over with it. Make people feel that you are not all the time thinking and planning for yourself alone but are thinking and planning for them. Don't *profess* it or *say* anything about it, just *be* it, *act it out* in your general bearing, and you will always be welcome and get an attentive hearing for whatever you have to say. It

will stamp you as a man of sincerity and loyalty, who can be wholly relied upon, in everything you do. And in all this you won't be forgotten, for your willing to serve others will automatically react upon you to your best advantage.

So that you have within your own hands the power to increase the dynamic voltage of your personality. It doesn't require money investment, social position, or "pull," and it doesn't take time, except such as you can command. But it *does require the determined, persistent, and steady employment of your intelligence and will.* Your intelligence forms the plan, and your will carries it out. The rewards are a higher standing and a greater influence with the people you meet, and what is better still, a deep sense of inner enrichment of which no power on earth *can*, and no power in heaven *will*, rob you. This means what we call *character*, sturdy, broad, and deep; and character is, by all odds, the chief asset in modern salesmanship as it is in any vocation you may choose.

April 2, 1917.

IX.

CLOTHES

IF YOU should see a diamond in the rough you might take it for an ordinary pebble, unless some expert told you of its hidden value. To bring out this hidden value, the skilful lapidary cuts, grinds, polishes, and sets the diamond, whereupon it becomes a precious object sought by those who have the price to pay.

In the same way your personality, with its intelligence and will, with all its hidden capacities, is a diamond in the rough, which must be ground and polished and set, to bring out its real value. In other words, however much you may deepen and enrich your personality or develop its inner powers, as a necessary general preparation for salesmanship, you must at the same time give it specific expression, definite outer form, as the practical avenue or means by which you apply your general resources to the given task at hand. It is only thus that you can express yourself to others, exert influence over them, or get them to do what you want—buy your goods.

It is not possible to exaggerate the importance of what I have already said about the

general qualities of your personality as the background, or rather foundation, of all your preparations as a salesman. And it is just as necessary now to emphasize the specific things through which that personality is expressed. It is true, no manner of polishing and setting would make a first water diamond out of a second water stone, but the purest gem the dark unfathomed caves of ocean ever bore would pass unnoticed unless it were given an outer form expressive of its inner worth.

So that what I am going to take up now concerns the various specific things in which a salesman should prepare himself in order to give his personality the greatest expressive force in the prosecution of his profession. It is the matter of cultivating a definite art, of developing every legitimate means within his reach which may win others over to his way of thinking. It involves gaining and holding attention, and persuading to definite action—the signing of the order.

It would seem that the salesman must be nothing less than a gentleman, a scholar, a diplomat, a logician, and an orator rolled into one. It is even so. The salesman, when he is living up to his privileges, has about as universal a calling as any man living. He must meet all kinds of people under all kinds of conditions, he must guard against the unworthy,

overcome indifference and stubbornness, combat prejudice, persuade the doubtful, win back the offended, and make all men like him and his product. It is a great and complex game, calculated to keep a man wide awake and call out everything in him. The salesman needs alertness of mind, resourcefulness, shrewdness in judging men, patient persistence, and imperturbable good nature.

In considering his specific preparation for meeting, to a measurable degree, these somewhat exacting requirements, the subject naturally falls into three parts, which for want of better designations I shall call *physical*, *mental*, and *moral*. They more or less interblend but for my purpose they may serve as three distinct starting points for these talks.

The physical side of salesmanship, always assuming, of course, the obvious duty of sound health, has to do with the simple elements of dress, manners, and speech, all of which you will at once admit have distinctive value. In fact, their value is so self-evident that it would seem gratuitous to do more than mention them. Yet it is sometimes wise to dwell on simple things, if for no other reason than that they are very apt to be overlooked or neglected in practice, just because of their simplicity. In consequence, I shall ask you to think of them for awhile.

It would be very shallow to say, "Clothes *make* the man;" but few would deny that clothes *express* the man. Doesn't the policeman's garb or the judge's robes, give the man an impressive dignity and authority in our eyes he would not have in his shirt sleeves? He might be just as efficient an officer or wise a jurist in his pajamas, but we couldn't feel the same toward him at the street corner or on the bench in such attire as we would, if he wore the dress properly expressive of his position. You would be startled to find a mill hand working in evening dress, or a diplomat at the President's reception in overalls. In like manner, for every individual there is a fitting garb to express both himself and his calling.

The way you are groomed makes a favorable impression *on* you, *for* you, and *for your business*. Good clothes will always give you a pervasive sense of self-respect, prosperity, and well-being, without in any sense making you vain. They simply appropriately express you as a clean, personable, up-standing man, fit for every situation. To try it out, when you go home in the evening, tuckered out and discouraged, just take a cold dip and a stiff rub, then put on everything fresh and your best suit; I lose if you don't grow three inches and feel a better man. This is the effect clothes may have *on* you.

As to the effect they have *for* you, there are plenty of people, it is true, who don't care a penny how you are clothed, but the vast majority of people with whom you have to deal do care, or rather notice, and are unconsciously influenced by the way you are dressed. Of course, if you asked them, they would all say, "We never notice a man's clothes, it is the man himself we are interested in." But, just the same, they are influenced by the clothes whether they know it or not. And you will find that good clothes take you into places and get you hearings you otherwise would not enter or get.

Now, I'm no Ward McAllister to tell you just what to wear—you can consult the fashion plates for all that—but I'm pretty sure good old Dr. John G. Holland was right, in his Timothy Titcomb papers, a half century ago, when he said that, aside from scrupulous personal cleanliness, the most important things in a young man's dress are his shoes, his hat, and his linen. It is true, the good doctor was strong for whiskers as a sign of virile manhood, but with the changing fashions of the day, I'm very sure he would now as strongly urge the daily razor.

In a word, I would say: On the one hand, avoid being a dandy, and, on the other, dress within your means, in a simple but modish way, so that the people you meet feel that

you are always, like a gentleman, sweet, clean, wholesome, and well dressed. They will like you all the more for it and give you a readier welcome.

Of course, it is hardly necessary to add that the same grooming that makes a favorable impression for you will make a favorable impression *for the business you represent*. Seedy garments and slatternly appearance will lead people to think your business is seedy and slatternly. They prefer, as you know, to deal with successful looking people. So, in order to express yourself fittingly and the high standard of Hy-tex which you represent, let your discretion and good sense dictate, on even so small concerns as the pattern of your coat, the hang of your trousers, the style of your hat and shoes, the color of your tie, and the quality of your linen.

May 2, 1917.

MANNERS

MANNERS are the ritual of a gentleman. They are the outward and visible sign of an inward and spiritual grace, and like all rituals may be sham as well as real.

But, sham or real, they are a necessity in all human intercourse, as without them a man would be judged a boor and either barred all access to his fellows or received with ill-concealed reluctance. Manners smooth the way to every approach, overcome indifference, break through surliness, win favor, and leave behind a pleasant memory.

If dress may be made a fitting outer expression of your personality, manners may be made a thousand times more so, for dress only clothes your body, while manners clothe your soul. Dress is like the glove on your hand, manners like the skin that covers it. The one may show your taste, the other indicates your character. You may be a gentleman in brogans and a cotton smock, or a clown in diamond sandals and ermine robe.

Nor will manners, just as manners, however intimately they are meant to express the gentleman, justify themselves unless they are *real*. Their merit lies in being genuine.

Assumed manners, sham politeness, like all hypocrisies, are equivalent to wearing the livery of heaven to serve the devil in. They may for a time please—for good manners are always pleasing—but they will soon reveal their shallow insincerity and defeat the purpose for which they were assumed.

Manners to be effective must be the polish on gold and not the glitter on dross. Be yourself, be sincere, and then upon that foundation build the structure of your courtesies and polite accomplishments. Then your handclasp, your greetings, your adieus, will carry the force of the gentleman behind them and win you welcome and kindly response. Otherwise, you will be detected as, or unconsciously felt to be, a sham, and your pretended attitudes and hollow words will fall flat and ineffective.

Europeans, not without some degree of justice, charge us Americans with lacking manners. It is true, the old World culture is long on the parlor tricks that belong to polite social intercourse and America is somewhat curt, breezy, offhand, and immature. But for all that there is, I believe, more real courtesy, genuine politeness, among Americans than among any other people on earth. And that is because, freed from class distinctions and enjoying a social and political liberty that opens to all alike the opportunities of life,

Americans become at heart more simple, direct, sincere, kindly, and generous, the very sum and substance of true courtesy. The western cowboy, rough and crude as he may be, is a far more thorough gentleman than the lying diplomat or the titled dandy of the boulevards. For their smiles and greetings are hypocrisies, while his are genuine—his very oaths are honest.

And yet the cowboy could be greatly improved by taking on the outward form or the manners of a gentleman. He has the one thing needful to make him a gentleman and that is a good heart and a sincere intent, but his honest worth would be vastly enhanced if the metal of his character had its fitting polish.

In fact, every man owes it to himself as well as to others to cultivate the polish of good manners. The French have a clever phrase for the social courtesies. It is *la petite morale*, the little morality. The *great* morality lies in the heart, but this requires for its fitting outer expression all those courtesies of word and action that reveal the goodness and honesty of the heart in dealing with others. These courtesies involve a whole range of little things such as word, gesture, glance, facial expression, attitude of body, and even silence, which regard the feelings and the interests of others. Many a really good man at heart

does himself injustice by crude manners. He could be much more pleasing to others and useful generally by cultivating the arts of courtesy.

And this by no means requires a suppression of your honest convictions, under the impression that you are thus pleasing others. Difference of opinion or disapproval are perfectly consistent with the best of manners. Indeed, no one respects a man who complacently agrees with every body. Such a man is put down as a weakling, and is classed as a lacky, a toady, a bootlicker. One of the prime virtues of a gentleman is courage; *sans peur*, without fear, is as essential as *sans reproache*, without reproach. It is only the strong courageous man who can really be a *gentle* man, in the best sense of the word. To have the courage of your convictions and to express them with firmness and dignity not only offends against no canons of good manners but wins infinitely more respect than an easy acquiescence.

As good manners are nothing more or less than the fitting outer expression of the deeper inner qualities of the personality, the whole subject may be referred to the treatment of the mental and moral preparation for salesmanship to be considered in future talks. But in anticipation let me emphasize, as the ground of all courtesy, those sterling virtues

of *courage*, *sincerity*, and what George Eliot recommends for the solution of all human misunderstanding, *fairness* and *kindness*, all summed up in a self-respecting good-will toward your neighbor.

Manners based upon such a foundation will give dignity, poise, self-possession, and resourcefulness in the most trying situations, and win for you the approval of all *worthy* people, and, in the end, the respect of *all* with whom you deal.

June 1, 1917.

XI.

SPEECH

IN THIS talk on speech, I am not going to say anything about that phase of it which has to do with language, diction, style of expression—all of which comes under the head of mental preparation, to be considered in later talks, but simply about the tone and quality of voice, the mere vocal utterance of what you have to say.

Of the three outer physical elements that enter into the salesman's preparation, speech, simply as vocal tone, is the deepest, the subtlest in its effects, and the most revealing. You can change your clothes, you can assume manners, but your voice is a part of you yourself, as intimately as is the color of your eyes or the texture of your skin. It is true that for a time you may assume, in imitation as the actor does, a voice not your own, but it will not carry you very far before you must fall back into your natural tone which expresses yourself and which you can not disguise. Whatever you think or feel, indeed, whatever you really are, your voice reveals.

The voice is the most wonderful instrument in the world, far exceeding in complexity and range of expression the violin, that marvel of

man's invention. The violin can only express tones, the human voice not only gives out tones, but utters thoughts, the ideas of reason.

We realize the power of the voice when we hear a great actor, orator, or singer. It is said of the elder Booth that he could repeat the Lord's prayer—something everybody has learned to rattle off in a dull monotone from infancy—in such a way as to melt an audience to tears. It is told of Whitfield, the great English preacher, that he could exclaim "Oh!" so as to bring people to their feet. Wendell Phillips used to say of Daniel O'Connell, the Irish agitator, that his voice sounded the gamut and seemed to cast a magic spell over his auditors. We all know the irresistible power of a song from the lips of a Homer or Caruso.

The voice, by its very tone, expresses every thought or feeling, good or bad, in the mind and heart of man—fear, courage; weakness, strength; sadness, joy; distrust, confidence; hypocrisy, sincerity; cringing servility, confident self-assertion; uncertainty and unbelief, conviction and faith; humility, pride; dishonesty, uprightness. It subtly and unconsciously responds to and accurately represents the mood within and thus reveals to the hearer what is in the mind of the speaker.

"Yes, I know," you say, "but what has all this to do with the severely practical, every-

day work of the salesman among people who only hear money talk and don't care whether it talks in middle C or yelps like a frightened puppy."

Oh, of course, if you have a commodity that is evidently so good and at a price evidently so low that the customer would be a fool not to buy, you would have nothing to do but show your goods and whisper the price. The goods would sell themselves. In such a case, you wouldn't be needed as a salesman at all.

But as a matter of fact you *are* needed as a salesman just because you have strong competitors who are bidding for the favor of your customers, or because people are ignorant of the values in your product and must be educated on the subject. Fact is, you have precisely the same task in selling as the lawyer has before the jury or the orator before the audience, or even as the actor or singer; you have to win people over to accept you, believe in you, support you, admire and applaud you. And if you would accomplish this end, you need all the art you can command in your voice.

Try the effect of your voice in a definite case. Say to your prospect, "\$25.00 a thousand," in a hesitant, timid, questioning tone of voice, with a rising inflection, and your man will have you at his mercy. On the other hand, in a voice vibrant with sincerity, con-

fidence, strength, and finality, letting it drop like a well tempered hammer upon a steel anvil, say "\$25.00 a thousand," and note the effect. Your man can't question you; he knows your word is final, authoritative, and not to be disputed. What you have said is so transparently reasonable, even axiomatic, that he is ashamed to call it in question. Your tone has given him confidence because it has an air of strength and responsibility which comes to you from the company you represent. Of the three outer physical elements, dress, manners, speech, which you put into your salesmanship to make a good impression, speech is by far the most telling.

Your voice, like your general physical and mental make up is an inheritance, which like them at bottom you can not change but which like them you can greatly improve. Every voice has its own fundamental quality which is called *timbre*, pronounced simply *timber* or, in the French way, *tanbr* which sounds very much like *tamb*. Be careful how you tackle this. If you are calling on musical Bess of Nabob Hill, you'll queer yourself unless you say "tanbr." If you are selling a load of brick to Casey in Irish Hollow, say "timber" unless you covet a dent in the bean with one of your own brick.

The timbre of a voice, or of any musical instrument, is made up of the fundamental

tone with its harmonics, plus the audible concurrent vibrations of all neighboring parts. This accounts for the different tone qualities in a violin, flute, organ pipe, etc., as well as in different human voices. Harmonics are produced by the aliquot parts of the string or column of air vibrating along with the whole string or column. Thus you have not only one note but a whole chord of notes sounding at the same time. Everybody hears these harmonics in the general effect but very few, and only those with a highly trained sense of hearing, can *distinguish* some of them from the main tone. Always accompanying the tone and its harmonics are the sympathetic concurrent vibrations of harmonious neighboring parts. And these give the tone its timbre which, of course, depends for its quality upon the nature, the number, and soundness of the parts.

Now here is where you come in. In your throat you have concealed the most complex and wonderful musical instrument in the world with which to play upon the feelings, thoughts, and motives of those with whom you have to deal. I am not referring to singing. Whether you want to sing or not, I leave to the police regulations of your vicinity. I am referring to the speaking voice, an entirely different thing; and I am putting up to you, as a salesman, whether or not you have

developed the speaking instrument at your command to the highest point of efficiency. You can not well overestimate this simple and much neglected element in the salesman's equipment.

Your activity in the open is a great advantage to you. It gives you exercise and fresh air which together with moderation in eating and sound sleep are the conservators of good health—a fundamental condition of a ringing, vibrant voice that arrests and hold attention.

As important as is the tone of the voice is the way in which it is used in the utterance of speech. There is all the difference in the world between the correct and clear-cut enunciation of your words and the careless and slovenly mumbling of what you have to say. Incorrect and sloppy pronunciation won't be noticed by some people, but it will offend the better class of your prospects who, on the other hand, will be favorably impressed by your proper enunciation of words—and their good opinion and respect count most.

If I were running a school for salesmanship I should make voice training one of the required courses; and I am sure that, although the salesman might not win as much fame as Demosthenes did out of his strenuous voice training in competition with the sound of the sea, he would at any rate add 100% to his sales efficiency.

July 1, 1917.

THE HEART OF THE MATTER

DRESS, manners, and speech have value only so far as they are fitting outer forms of expression for the personality of a man; as we have said, they concern the physical side of our subject. And now, we come to the very heart of the matter in the intelligence and will that constitute personality, or to the questions of mental and moral preparation.

This inner equipment, which every one inherits to a greater or less degree, is the center and core of all questions that have to do with the salesman's preparation. Whatever may be a man's natural limitations, his intelligence and will are potential germs capable of great development—if he have but the grace of stubborn, concentrated determination. Indolence, indifference, carelessness get nowhere but into the discard; but earnest effort, pluck, persistence, and intelligent work accomplish wonders. Value must be paid for, and the price of success is zealous endeavor. In view of the central importance of these inner qualities, I shall venture a brief review, in another form of what has been said before.

Intelligence is what for short we call *brains*, and will is the *capacity to do*, to accom-

plish definite ends. Intelligence, as the organ of thought, ideas, knowledge, reasoning, judgment, insight, gives us the ability to see things as they are, to analyze their true relations one to the other, and thus to *understand them and know how to act*. It lies at the basis of all progress, of all civilization; for without it man would simply live like the brutes that perish. At the beginning of our modern era, Bacon said: "Knowledge is power," and his word has been more than confirmed. Shakespeare makes one of his characters truly say: "Ignorance is the curse of God, Knowledge the wing with which we fly to heaven." Ignorance, of course, may not necessarily mean the absence of intelligence, but it means that a man has not used his intelligence as he might. Nor does knowledge necessarily mean the presence of much intelligence, for it may indicate only a well-stored memory, but it shows that a man has, to some degree at any rate, recognized the value of cultivating his intelligence.

But with all the intelligence in the world and *nothing more*, man would make no progress nor accomplish anything. For what intelligence comes to know, devises, or plans, remains of little value until the will carries it out, puts it into effect, turns it into actual, concrete results. The work of intelligence is to think out the true theory; the work of the

will is to practice it. In other words, intelligence is a *theoretical* activity, and will is a *practical* activity. We do all our thinking with intelligence and all our acting by the will.

It is evident how mutually inseparable these faculties are and how indispensable, the one to the other. Intelligence without the power of will to act would be helpless. A man might *know how* to save the army from defeat but would not have the *force of will* to do so. On the other hand, the will would be futile without a directing intelligence. A man might have enough *force of will*, enough power of action, to save the army, but it would all be wasted unless he *knew how*.

We sometimes meet unfortunate individuals who either know a great deal but seem to have no *strength of will* to do anything to the purpose, or else have a tremendous force in action but *don't know how* to do anything to the purpose—they simply muddle through in some way or other. Perhaps the second are the greater nuisance of the two, for they are always trying to do something they know little or nothing about and are often as destructive as the proverbial bull in a china shop, while the first, though useless practically, are harmless. Balanced intelligence and will, each doing its part and both working together, are what make the strong well-rounded personality.

Now let us consider this subject of intelligence and will from a somewhat different point of view in order to get a somewhat broader basis for discussion.

Our environment, with which we are constantly coming into contact day by day, is made up of two and only two objects to which we must adjust ourselves in one way or another, whether we will or no; and these are *nature* and *human nature*.

Nature is the source of all our necessities such as food, raiment, and shelter, as well as of innumerable comforts and luxuries which we create out of her inexhaustible resources. Without nature we could not have cook stoves, shower baths, or Pierce-Arrows. On the other hand, human nature, which is simply made up of other people like ourselves, is the source of all our companionships, affections, and social relations. From neither of these objects can we ever get away. We live *upon* nature and *with* human nature; and our value to others, as well as to ourselves, depends, entirely upon the relation we take to these two great objects. But the most essential feature of this relation is that our success in understanding and utilizing the resources of nature to our advantage depends wholly upon our understanding and co-operating with human nature.

Now, our intelligence and will have their own special bearing on these objects. As to nature, intelligence searches out her laws, delves into her resources, and seeks to understand her secrets, so that the will, as the practical executive, may bring to concrete usable form all possible products for the welfare and happiness of man.

You see, of course, that this application of intelligence and will to nature is just the question of theory and practice, or of science and art. The theoretical activity of intelligence and the practical activity of will work together upon nature to create a new human world in which man more and more gets to have a larger share in the material values of life.

And mankind has always prized and honored the inventor and artist in proportion as they have shown capacity to turn to practical use, in both the mechanical and the fine arts, the theoretical discoveries of science. So that so far as their relation to nature is concerned, what we demand of men is *intelligence* and *capacity*.

But we demand much more than this inasmuch as human nature as well as nature is involved. For when once an enlightened intelligence, and a capable will have worked out and developed the values of nature for

man's use, human nature comes in for consideration. Everyone makes claims on these values, and the question of how they are to be distributed or shared must be answered. In fact, the development of intelligence and capacity depends upon cooperation with others. For the individual alone can not make much out of nature. It is the cooperative activity of many individuals and even of many generations that develops both the intelligence to know and the capacity to do.

All moral rules and customs, all civil constitutions and laws, arise out of this problem of sharing cooperatively the values of nature. And all strife and war grow out of ignorant or unjust claims made on these values. Our present disastrous world-conflict is due to the fear or belief that somebody was getting more than his share.

The Kaiser said the Allies were planning to push him off the map, so he took time by the forelock and started to push them first. The Allies, however, are strongly convinced that the Kaiser was not justly defending his property, but deliberately planning to push them off the map.

In any case, it is a question of applying the intelligence and will to the problems of human nature, and it all centers about the direction of the moral will. Shall I *will* to seize every-

thing for myself or *will* to share it fairly with others? Intelligence must determine what is just and right among men and will must carry it out.

You will see from this whole talk that intelligence has one function, that is, to know, discover, find out, understand, while the will has two functions, a practical function by which, in invention and art, the findings of intelligence are put to use, and a moral function by which, in customs, laws, codes, it establishes human society.

And you will also see how supreme this intelligent moral will is for the welfare of the individual and of society in general. Unless men were morally upright, or were kept so by the laws, human society would fall into a chaotic anarchy. Nothing and nobody would be safe. And nowhere is this moral integrity, this intelligent right will, more indispensable than in business, as Mr. Pierpont Morgan once said. There is, it is true too much loose ethics here and there among individual business men but, taking business as a whole, it must rest upon the solid foundations of truth, honor, fairness, justice; in a word, upon an intelligent moral will or character.

We have now reached a broad general basis for discussing the innermost center of the salesman's personality, the foundation upon

which everything else must rest, or, to change the figure, the soil out of which everything else must grow.

What I have to say further about the salesman's preparation, therefore, will have to do with his *intelligence*, or his ability to think, know, plan; his *capacity*, or his practical will to do definite concrete things; and his *character*, or his moral will both to do and to be right.

August 1, 1917.

XIII

BRAINS

PHYSICALLY considered, man is point for point an animal. But, aside from his his upright position, which the highest apes occasionally approach, there is one unique and fundamental difference that lifts him to a class far above the animals and makes him a man, and that difference is the size of his brain. Doubtless there is some subtler, finer quality in the human than in the animal brain, but what strikingly lies on the surface of observation is size. Man's facial angle is far wider than that of the animal; *he has more gray matter in front of his ears.*

It is true the animal is endowed with a certain intelligent equipment in the way of instincts which guide him in securing prey or avoiding danger. These instincts, however, are not conscious possessions of the individual animal but rather unconscious racial habits of mind acquired through ages of experience. The animal comes into possession of them as a gift of nature when he is born, and follows them by an instantaneous mental reaction without forethought or reflection; or, at best, as in case of the bigger brained mammals, shows only a very rudimentary process of reasoning.

On the other hand, man, who inherits in a measure these animal instincts, makes little or no use of them, as they concern merely the immediate material necessities; for he is endowed with a free reason, the *power of thought*, and is therefore concerned with matters that rise far above his material wants into the realms of science, art, laws, religion. Nature, through her long slow processes, has painfully educated the animal to seek and guard his narrow and humble needs. *Man must educate himself* to seek and guard his ever growing and infinite needs, and the sole instrumentality he has for this purpose is his brain, the gray matter in front of his ears.

From one point of view, man has made little progress thus far in his struggle upwards. As yet he has only touched the surface of nature's wonderful resources, he little understands the mystery of disease and its cure, and his economic and social order is still in strange confusion. But, from another point of view, when you consider the naked savage he was to begin with, he has accomplished marvels and made wonderful progress. He has discovered fire and its uses, invented the alphabet and set up the printing press, utilized the irresistible power of steam, caught the lightning and made it do his work and bear his messages, established laws and organized vast governments, developed science, art,

and letters, and thought out great systems of philosophy and religion. In other words, he has built the vast structure of human civilization which has in it the promise of subduing all the forces of nature to his control and of thus making the earth a safe and happy place for his abode.

And this has all been done through man's intelligence, through his understanding of things, his power of thought. Without that, his capacity to do, his skill of accomplishment, would have remained void, and his character undeveloped. *Gray matter in front of the ears!* That is the secret that explains all of man's accomplishments.

In the Boulevard St. Germain, Paris, there is a heroic statue of Danton, the French patriot, whose burning words to the Constituent Assembly are carved on the pedestal, "Next to bread, man must have education." Once he has the first necessities of life, in order to exist at all, man's one supreme need is a developed intelligence, which is always the outcome of education in one form or another. Whether it is an education secured in the schools or under the severer tuition of experience, its meaning must be a developed intelligence, an unfolding of the inner power to think, to foresee, to plan, to analyze, to understand, and to set out all his experiences in a rational order.

Well, what's all that got to do with salesmanship? you may say. Why, pretty much everything, Son. If in a general way whatever progress man has made, in lifting himself above savagery and creating a new world of civilized comforts and luxuries to live in, is due to his developed intelligence, then whatever progress you in your smaller way can make, in the world of trade where you get your living, will be due wholly to the use you make of your intelligence.

As I have already pointed out (p. 50) your work as a salesman is both difficult and varied. You have to approach all kinds and classes of men, under all sorts of circumstances, and you must win their attention, gain their approval, and persuade them to your way of thinking. You have to be a diplomat, an advocate, a logician, an orator, and an all round gentleman. In fact, if any man in pursuit of his vocation needs a keen and highly developed intelligence, it is the salesman. Oh yes, of course, you can, without bothering about such things, manage to muddle along and get through in some way or other. But I'm talking about your doing your best, about improving your position, about climbing up in your world. Don't you know that the successful salesman is never out of a job; he is always in demand; he is a necessity of modern business; everybody wants him. Besides, if he keeps his

eyes open and takes advantage of his opportunities, he is always in the line of promotion.

Now, if you are quite satisfied with yourself, if you think you already know enough, if your mind is set in its final form and has no further elasticity and power of growth, do not waste your time on anything I have to say. For what I have to say is only for men who are eager to learn, who are bent on self-improvement, who believe their minds still have power to expand and grow, and who are determined to make the most of themselves.

But I am taking it for granted that you are serious and awake to the supreme values in self-improvement, that you want to make yourselves better men, and so better salesmen, and that you fully realize that the only way to make yourself better salesmen is to develop the whole range of your personality in its intelligence, capacity and character.

In addition to what has already been said about intelligence, I want to add something first about the application of intelligence to the knowledge, classification, and understanding of facts, and then about the general and special training of intelligence as it bears upon your particular work.

September 1, 1917.

FACTS, LOGIC, AND UNDERSTANDING

I AM going to begin this time by quoting a little poem of Mr. Berton Braley's, entitled THE THINKER, which appeared in the "American Machinist" last year, because it emphasizes in a strikingly beautiful way what I have just been trying to say in soberer prose about the greatness and power of intelligent thought.

The Thinker

*Back of the beating hammer
 By which the steel is wrought,
 Back of the workshop's clamor
 The seeker may find the Thought,
 The thought that is ever Master
 Of iron and steam and steel,
 That rises above disaster
 And tramples it under heel.*

*The drudge may fret and tinker
 Or labor with lusty blows,
 But back of him stands the Thinker,
 The clear-eyed man who knows;
 For into each plow or saber,
 Each piece and part and whole,
 Must go the brains of labor,
 Which gives the work a soul.*

*Back of the motor's humming,
Back of the bells that sing,
Back of the hammer's drumming,
Back of the cranes that swing,
There is the Eye which scans them,
Watching thru stress and strain,
There is the Mind which plans them—
Back of the brawn, the Brain.*

*Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust,
But back of them stands the schemer,
The Thinker who drives things thru,
Back of the job—the Dreamer
Who's making the dream come true.*

A clever Frenchman, whose name I can't recall at the moment used to say, "when a man ceases to dream, he is already dead." He did not mean by dreaming, of course, the indulgence in idle fancies, but the intelligently directed use of the imagination in planning, devising, looking ahead. It is by this intelligent use of the imagination that man discovers and creates all of the things that benefit and beautify life. Hence, that other wise Frenchman, Montaigne, in saying that "the business of the intelligent man is to become more intelligent," furnishes a fitting text for our present theme—the cultivation of

intelligence as a part of the salesman's equipment. And the force of the text won't be weakened any by the saying of Henry Ford who, it must be admitted, has met with quite a little business success: "Everything begins with thought." His advice to the business man is: "Work and read and think and then work some more and then some, but *don't ever stop thinking.*" ("System," January, 1917.)

All thinking worthy of the name, thinking that enlightens and leads to valuable results, must invariably involve these three acts of intelligence—knowledge of facts, logic, and understanding. It is evident that understanding is the ultimate aim of the whole process, for understanding is the only thing that makes possible sound and wise judgment on which all sound and wise action is based. But, of course, you can't come to any understanding of things without the facts or without true logical reasoning.

The facts, and all the facts concerned, are the first essentials of any real mental activity. But with only these you have a mere conglomerate heap of elements with no special meaning, until you arrange, systematize, relate, classify them into some sort of rational order which leads to understanding. This is the work of logic. Logic has no reason for existence except as the means of taking all facts and relating them in such a way as to

permit the understanding to form sound judgments in the case. You see this in a law court. The attorneys elicit what facts they can from the witnesses, then apply the logic of their pleadings so as to lead judge and jury to a clear understanding of the case.

Now if you get all the facts and follow your logic clearly, it will be little trouble to come to a right understanding. But here is just where trouble enters. Instead of being complete and well reasoned out, the facts are likely to be few, vague, and inadequate, or the logic muddled and misleading. The result is a false understanding, a false judgment, and no action at all, or action that is weak or wrong.

And the reason people are so often inactive or led into weak and wrong action is because they *don't take the trouble to get the facts*. It requires hard work to get the facts, they often have to be dug out of hard rock or pursued through thick jungles, so to speak. So people give up and content themselves with the first thing that appears on the surface and reach conclusions that are misleading or wholly false.

One of the glories of modern science, that upon which its success depends, is the long patient searching after facts. Charles Darwin gathered facts for twenty-five years before he ventured to announce his conclu-

sions. And that has made his fame enduring, even though his logic at all points may not be accepted.

The logical process also requires patience and care. Few people take the trouble or face the difficulty of clear logical reasoning. There is first *analysis*, the taking of things apart so as to know them thoroughly by viewing them on every side. Then there is the *synthesis*, the putting of them together in their relations so that they may be known as they really are. And not until all this work of gathering the facts and logically relating them is thoroughly done, can you hope to come to anything like a true understanding of things and act with sound judgment. It enables you to avoid hasty snap judgments that may make an accidental hit once in a hundred shots, but ninety-nine times leads to nothing at all or what is worse, if acted upon, ends in confusion, embarrassment, or loss. Davey Crockett is credited with saying, "if my foresight had been as good as my hind sight I'd a-killed a good many more bar."

Well, this having foresight so as to kill more "bar" is just the product of careful thinking, such as I have described, of using intelligence, in getting at the facts, reasoning them out, and coming to a clear understanding of the problems of daily life as they arise. And the reason I am saying so much about it

is that you have *to apply it to your work* just as much as the judge or scientist has to apply it to his work. Your problems may not be as difficult or complex as his, but they are *just as important to you*; and you have to follow the same road, if you would come out at the right place.

Nothing else will put you ahead so rapidly in your world of salesmanship as a clear understanding of your problems and consequently a sound judgment regarding them. This is what the Sales Manager wants, it is what the President of the company wants, it is what they are willing to pay money for, because it is always the way and the only way to valuable results.

In my next talk I shall take up the general and specific application of this threefold process of intelligence—knowledge of facts, logic, and understanding—to your own particular problems.

September 15, 1917.

KNOW ALL YOU CAN, ESPECIALLY YOURSELF

YOU will remember that I said (p. 39) the best way to cultivate intelligence is by contact, first, with the living men you meet, but most of all with books. It will pay you to read over again what I said at that time and think about it. If for no other reason, you will increase your self-respect and sense of accomplishment by planning and rigorously carrying through a serious course of reading. But you will do much more. You will get information, ideas, training in methods of reasoning, suggestions for action, and deeper and broader views of things.

I read the other day in some house organ that "education is a luxury while training is a necessity," with the implication that, in the practical world of business, education is not of any special value; all a man really needs is training for his particular work. This is all wrong, Ignatz, all wrong. It is true, there is a sense in which a finished academic education is a luxury and not a necessity in the business world, but education *as education*, that is, the development of a man's intelligence, is a necessity for the man himself, business or no business world.

You can't possibly exhaust your human interests in selling brick, or any other merchantable product. Or, if you could, you wouldn't make much of a salesman of any kind. If you know only one thing in this very complex world, you don't know that well. You are in the first place a man, a citizen, a lover, a husband, a father, a member of church, party, club. And the more gray matter you have in front of your ears, the more valuable information you get into your head, and the more you make yourself capable of imparting it to others, the more you will gain in self-respect and in the respect others have for you. You can't afford to starve your mind any more than you can afford to starve your body. And good books, all kinds of good books, those that inform and those that inspire, as DeQuincy once classified them, are the proper food for the mind, or to use another figure, are the priceless treasures of the mind. You owe it to yourself, and to the people you associate with, to enrich and deepen your mind by such treasures as you can draw for yourself from this inexhaustible store house. Count that week lost in your life which does not see a good book finished or at least seriously begun. You can't afford to remain intellectually, a shallow ignoramus, poor, miserable, weak, and blind, when a wide open door, at every

turn invites you to knowledge, riches, strength, and enlightenment.

But will this have any bearing upon making you a more successful salesman? Directly no; but indirectly, a thousand times, yes. Every bit of new knowledge you get, every idea or suggestion you derive from your reading, are new points at which you touch and come into intelligent relations with the surrounding world of men and things. By it you gain knowledge, you follow clear logical processes of thought, you learn how all men form their conclusions, you see things more clearly, you come to form better and sounder judgments. You become broader minded, more magnanimous, more understanding. You are better prepared to meet and influence a larger number of different kinds of men, you become more acceptable to your employers, you are more likely to gain attention and promotion, and in every way are moving along an upward path to higher developments in your business career.

You will understand that it isn't just *simply* reading I mean. For just that may fill the mind with an incoherent jumble of undigested rubbish. A mere book worm may read so much that he becomes a sort of book inebriate, losing all practical capacity. What I am driving at is *thoughtful* reading, *thinking through* what you read and relating it to your

own observations in daily experience. *Observe, read, think*, those are the three royal words you must grave on your memory as the rule of practice. One good book thus read is worth a whole library gulped down. Digest and assimilate what you read, so as to make it an organic part of your intelligence, or your reading will only be an idle pastime. All reading will be a benefit and pleasure to you, but the difference between *promiscuous* reading and *intelligently selected* reading is the difference between a confused pile of material scattered on the ground and a useful attractive building which the architect has planned and caused to be constructed. By a carefully planned, purposeful course of reading you can make the most of your intelligence for your own personal satisfaction, and you may be sure you will find it remunerative in the great multifarious world of business.

Here, in speaking of the general cultivation of the intelligence, I must make an important correction. When I said that this general cultivation by reading does not directly bear on salesmanship, I was not altogether right. For, in one sense, it bears very directly on one of the salesman's most important equipments, and that is *speech*. Not speech, to be sure, as I have dealt with before (p. 59), in its outer physical aspects as mere vocal utterance, but speech in its inner essential meaning of

choosing the fitting word, of diction, the manner of expressing what is said. Of course, you must always have something to say, but the *way* in which you say it is of the very first importance.

The favorable impression you make on a prospect, your ability to win and hold his attention, and then persuade him, will largely depend upon the language you employ, not glibness of tongue or volubility, but the exact use of the right phrase, the clever turn of expression, even one word if it is well chosen. And nothing else can supply you with a clear and forceful diction as reading can. By means of it you unconsciously pick up a choice vocabulary and then when you come to speak or write you as unconsciously choose the right word for the right time and place. To enhance this result make it a practice to read aloud to yourself, or others, so that the organs of speech and the ear are trained at the same time as the eye.

You have been reading President Wilson's various notes, declarations, or speeches during the past four years, and whether you always agreed with him, or not, you must have been struck with the peculiar felicity of his diction—not a needed word omitted, not a word out of place, all marshaled and directed so as to convey his meaning with clearness and force; or, if need were, to leave

it ambiguous and unsettled for further consideration.

Now you need that ability in your work as much as Mr. Wilson needs it in his. And you can get it in the same way, by reading, that is, you get the raw material. How it is to be developed into a telling, virile diction must come under the talks on capacity.

But, of course, aside from any general development of intelligence, the one essential necessity for you as a salesman is the special training that enables you to do your particular work. And it certainly requires no emphasis to show the necessity here of dealing rigorously with fact, logic, and understanding. The only question is how best to proceed. About all I can suggest is what would naturally suggest itself to your own mind. That is, you have as objects of study, first and foremost, yourself; next your individual prospect or customer; then all prospects in general or your market; and, finally, your product and the business policy of your house, as well as the product and policy of your competitors. "Know thyself" is as good advice now as it was when given to the ancient Greeks by the Delphic oracle.

When you come to look at yourself you have to take an impersonal attitude. Stand yourself off there in a corner as if you were somebody else whom you were impartially

examining. Be a severe critic of yourself. Take an account of your stock, item by item, your disposition, your equipment for the work, your methods of doing it, your points of weakness as well as strength. Subject yourself to self-analysis to see just where you stand and what you can do. It is only in this way that you will come to an understanding of what is to be weeded out, what corrected, what encouraged and cultivated; in a word, how you can make the most of yourself. This is not a very pleasant task, it is true; at times it may be painful but it is exceedingly wholesome. And don't be afraid of the criticism of others—not irritable fault finding, of course, which is worse than meaningless—but good honest criticism. It will do you more good, even if unfriendly, than the flattery of so-called friends. To quote Henry Ford, again: "Don't ever be afraid of criticism; criticism is the greatest education in the world, if we will only let it be," and I will add, whether it is by yourself or others. You know the lines of Burns:

"O wad some power the giftie gie us

"To see oursels as ithers see us!"

"It wad frae mony a blunder free us,
An' foolish notion,

"What airs in dress and gait wad lea'e us
An e'en devotion."

Get all the facts about yourself, think them through and come to a clear and definite understanding of what you are and what you can do. This is very much more important than the merchant's taking his inventory, for the simple reason that the stock in trade, yourself, your potencies and possibilities, are infinitely more valuable. The merchant can make some little money profit out of his stock, but out of your personal stock in trade you can develop all the elements that go to make a clear intelligence, a skilful capacity, and a strong character, resources which are for you and for those you deal with, of inestimable price.

October 15, 1917.

KNOWING YOUR PROSPECT, YOUR MARKET, AND YOUR PRODUCT

NEXT to knowing yourself, you are most interested in knowing and understanding the man you are to meet and win over to your way of thinking about your product and service. Here you have a very complex problem. For, to begin with, you have in the main three different classes of men to deal with, each having its own particular interests, and then each class is made up of a great variety of individuals with their own peculiar characteristics.

Architects have their professional pride and view of things as a class and yet no two of them are just alike. Contractors as such are necessarily concerned with the business end of the operation and differ among themselves as widely as day and night. And owners who usually have a definite sum to expend are legion in their taste, reasonableness, appreciation of values, persuadability.

Will you then start out, hit or miss, to win your man as if he were just another prospect or possible customer? Assuredly not. You have to study your man so that when you approach him you already know as much as

you possibly can about him, his peculiarities, his wants, his abilities, professional or financial—in fact, everything that will help you to make an intelligent beginning.

You put yourself, first, into the attitude of the class to which he belongs and then you single him out as an individual whom you analyze and study just as you do yourself. You thus come to get his point of view, look at things through his eyes, stand in his place, and, in so doing, learn exactly what line of action you are to take with him. If he is a man restricted in means, or very close in his dealings, you would talk economy in all its phases. If, on the other hand, he has means and is proud of his good taste, it would be folly to talk economy. You would urge beauty, distinction, artistic value.

And if it is important to know your new prospect, it is equally important to know your old customer, especially when he has a complaint to make. The details of the situation should be mastered before you see your man so that you may not be taken off your guard. Go over all the alternatives in your mind and know exactly just what you can do, so that you may be ready to make the adjustment which is at once agreeable to him and acceptable to the company. This can be done when the complaint comes by mail and you have an opportunity to go over the

ground thoroughly before you see your man. If, on the other hand, you meet the complaint directly, all you have previously learned about your customer will stand you in good stead. The point is, always be alert to pick up every item you can about the persons you deal with so that no situation, into which you may be unexpectedly thrust, will catch you unawares.

When it comes to the question of all your prospects and possible customers in general, that is, your market, you have a broad field for your observation and study worthy of a wide awake intelligence. In going over your field, you are expected not only to pick up the business in sight but to *create new business*. Hence, you must know your field. Of every town you visit, you should know its industries and prospects of growth, its prevailing type of building, its architects and builders, and in fact every other item that may help you to see new opportunities for your product and new methods of pushing it.

In every territory, into which you go, there are many more buildings that might be served with Hy-tex brick than you actually find; and it is just your problem to see that it is done. For example, let us say, the town runs to stucco and frame or a poor type of common brick architecture, just there lies your problem—how to get hold of the archi-

pects, the builders, the prospective owners, even the material men, and win them over to a better type of construction? Anyone can fairly well handle the business that comes to him without effort, but the alert, progressive salesman who wants to make good, goes out and *digs up new business*. He is like the sportsman who goes out after game, he doesn't wait for it to happen by, he hunts it out of its hiding places, often at the expense of great effort and with much cunning. In the same way, the salesman must go gunning for new business which is his legitimate game.

And for this bagging of new business, in addition to a competent knowledge of your market and its needs, a thorough knowledge of your product, its uses and possibilities is absolutely essential. Only the other day I was reading in "Advertising & Selling" (July, 1917) an article by the Sales and Advertising manager of a big varnish and enamel house, on the way new markets were opened and new business secured. The salesmen it seemed had got into a rut and the business failed to enjoy what was regarded as a legitimate expansion. On analysis, it was concluded that the salesmen really did not know their product thoroughly. So they were called into the plant and given a week's thorough instruction on the manufacture of varnishes and enamels, and their uses and

possibilities in the trade. Result—new customers and wider markets. For example, a shoe button maker wanted to reduce the cost of varnishing and baking the buttons. The varnish salesman, with his new practical knowledge of his varnishes and their uses, was able to show the manufacturer just how it could be done and consequently landed a flattering order for himself and a new customer for the house. Or it was a question of bucket handles which the manufacturer had to ship to a distance for varnishing and baking, as he didn't know how to do it economically himself. The well informed varnish salesman showed him how, and got his business.

In the same way, the Hy-tex salesman may create new business by thorough knowledge of his product. With the Hy-tex salesman, however, his knowledge of manufacture must not be confined to the kinds of material used and the methods of producing the various types of brick. What he needs to know from the ground up is *all the possible uses to which his product may be put*, and its relative value in different situations and types of structure. He should know, at least theoretically, how to build a brick wall, what is its cost locally as compared with other materials, how efflorescence is to be explained or avoided, the relative merits of vitrified and porous brick,

the best methods of damp proofing foundation or wall, and in fact everything that would be of practical interest to his prospective customers.

Then what is just, if not more, important is to be thoroughly prepared on the aesthetic side of brick building. The salesman should know the secret of color blending and the effects of texture, bond, and mortar joint in securing definite results. He should know the value of what he has to offer as bearing on location and type of structure, and he should have a good amateur knowledge of architectural lines and styles with a plentiful store of examples to which he can refer, either known directly to his prospect or in picture form. That is, besides being able to appeal to a man's practical interests, he can also arouse his artistic interests as perhaps the final and strongest appeal of all.

It need hardly be said that intimate acquaintance with the general policy of the company is a necessity. As the salesman represents the company in the market, he should embody its spirit. Nothing could be more fatal to the interests of everybody concerned than for a salesman, by his careless or indifferent ignorance, to misrepresent the company in its uniform policy of honorable dealing, of invariably offering quality and service.

And if the market comes to know the company through the salesman, there is an important sense in which through him the company should know the market. That is, the credit of the company, on which its continuance depends, is established by paying its bills. Per contra, the company must be paid; and it therefore devolves upon the salesman in the field to gather all possible credit information for the accounting department. It is as much to his interest to see that the company is paid as to see that the company sells its products. All distribution would be futile, and speedily cease, if cash did not come in return. Thoroughly familiarize yourself, therefore, with what your company can do for your customers and what your customer can do for your company, quality product against hard cash, and hard cash against quality product.

Knowledge of your competitors' product and policy should furnish no material for "knocking," a mean and destructive practice, productive only of suspicion, ill-will, distrust and tending to depreciate the whole industry in the eyes of your prospect; its value rather lies in an intelligent and fair comparison by which you may improve yourself by the emulation of merits and the avoidance of demerits. Toward all competitors your only attitude is that of an open field and fair play,

while your product is so good and your sales-
manship so competent that you win the day
on genuine merit. In a word, your sole aim
is to sell your product on quality and service.

November 1, 1917.

CAPACITY

THE word capacity covers a good deal of ground. Primarily it means the ability to take, to receive, to contain; and in this sense applies particularly to the intellect as a faculty of knowledge and thought. But as knowing and thinking have little value unless they result in some sort of useful action, the word capacity acquires the added meaning of an ability to take hold of and do, to carry out, to accomplish, to bring to pass, the meaning in which for the moment we are now concerned.

Here you see it applies more particularly to the trained will, as we see it in the doer, the inventor, the artist, the man who uses his developed intelligence to accomplish definite practical ends. In short, it means a skill for doing concrete things. All that I have been saying about improving your mind, developing your intelligence—in addition to the personal satisfaction it may give you—has its direct bearing on your capacity for doing concrete things. Everything I have suggested has its practical application in your daily salesmanship.

Before dealing in particular with this practical capacity, perhaps I ought to say that

for the salesman its very first condition is health. While health is a personal possession of the greatest fundamental value to everybody, there are callings where poor health might not be fatal to success. But in salesmanship, the requirements of constant activity, the trying conditions of travel and meeting all kinds of people, under all kinds of circumstances, the absolute necessity for an imperturbably good temper, an abounding energy, and a contagious enthusiasm make sound, if not robust, health a *sine qua non* for the successful salesman. Regular habits of work and rest, moderation in eating and drinking, and good morals will safeguard the health of the average young man; and if he wants to give force to his salesmanship, he will be wise enough to see that nothing is permitted to undermine his health. For upon it will largely depend his capacity for work, his sense of optimism, and his desire for ambitious accomplishment.

In seeking to develop capacity you may as well begin where you began in developing intelligence, with *yourself*. Suppose you want to put to a practical test what you learn from reading, observing, or thinking, what is the best thing to do? The best and only thing to do, if you want to make it stick, is to *write it down*. Reading, says Bacon, makes a full man, but it is writing that makes him

exact. Let us say you are reading a scientific, a historical, or a business book; after every chapter, write down all you can remember of it in its logical order and add any objections or criticisms of your own, if you have any. At first, this will be very hard, but it will be very productive, *if you put your mind into it*. For it will gather up all your confused and wandering ideas on the subject and compel you to state them in a clear logical order. Because, when you write, you are supposed to be addressing some reader and you are under obligation to make what you write intelligible to him. You must convey your meaning as clearly as you have it in your own mind. And the best, in fact the only, way to make it clear in your own mind is to write it down and subject it to thorough revision.

In fact, at first, you will find you haven't any very clear ideas in your own mind, you will find your words ill chosen, perhaps because you have so few of them; you will find yourself illogical, repetitious, contradictory, and altogether inadequate. This will be a splendid result, for it will knock some of the conceit out of you and show you just where and how you have to begin to cultivate your capacity for rational speech, for the ability to use well chosen language in conveying intelligible information to other people, or in persuading them to your way of thinking.

And that's just what you have to do as a salesman.

Nothing can equal writing, in giving you a capacity for clear forceful speech. It teaches you the nice discriminating use of words, it exercises you in clear logical thinking, and it requires a constant use of your judgment.

Perhaps you already have acquired considerable facility in writing and are quite proud of it. But, wait a minute. After you have written out your ideas on a subject, lay the literary effort aside for a month in a dark drawer where it will keep. Then take it out and examine it in cold blood. In all probability it won't read half as well as it did at first. Don't get disgusted and toss it into the fire, but like a good sport and critic, give it a chance. Prune it, correct its false use of words, readjust its logic, fill up its gaps and make it presentable all around. This exercise of boiling it down or, as we say, licking it into shape, is even more valuable to you than the original act of writing. For you will find not only where your logic is weak and your judgment poor, but where your facts are inexact or superficial, and you will be driven back to improve and extend your knowledge on the subject. If you follow this practice, I will guarantee a great improvement in your capacity.

But don't stop with writing, make it a practice to *tell* what you come to know through reading, observing, and thinking. Get used to hearing your own voice, engage in conversation whenever you can; join, if possible, some debating club, take every chance of extemporaneous speaking, if you can find any group willing to listen to you; and thus form the habit of thinking while you speak. You may be a good deal of a bore at first; but, no matter, practice makes perfect, and in time you will gain self-confidence and an air of ability that will greatly aid you in meeting new men and new situations.

If you got the "innards"—and it will take 'em—to put through this sort of training as a regular habit, it will do more for your capacity as a salesman than any other thing except your moral character. It will especially prepare you for the supreme effort of your vocation in the *approach*, the *persuasion*, and the *conviction* of your prospect.

Here is where you need the utmost skill in gathering up all you have learned about the man you address, his wants, his peculiarities, his surroundings, and about your product, for meeting the various requirements that may arise. To get this material into proper form, you need careful preparation as much as does the lawyer for making his plea. Think the matter carefully through, go over

all the arguments, meet possible objections, and do so as if you were selling the product to yourself. Get enthusiastic over it and *convince yourself* of the unique values you have to offer. Then when you meet the actual prospect you will be on familiar ground. Whatever his unexpected peculiarities or objections may be, you will be ready for them.

In your opening do not rush in with all you have to say. If you do not already know, make it your *first point to find just what your prospect wants*. Draw him out so that you will know exactly where he stands. Of all things, *don't do all the talking yourself*, get your man to talk, and listen to him with breathless and respectful attention. This will not only please him but will so enlighten you that you can choose your ammunition intelligently and take careful aim. This plan is especially wise in dealing with a complaining customer. Let the man talk himself entirely out. Show yourself perfectly fair in admitting all you can, and then without his knowing it show him, as best you can, how unreasonable he is. But in all your talking or his talking, never appear to oppose him or get into a heated argument.

Then always keep control of the conversation. Direct it to the one end of selling goods or settling the claim. You may be the very best of good fellows, a veritable genius as a social

mixer, but for the time being you have one object to attain, and that is to persuade and convince your prospect, and then *get him to sign the order*. Until you have his order in your pocket, you have done nothing. Or until you have met the complaint of your customer and left him satisfied, you have done nothing. As a salesman and the representative of your company, let nothing turn you aside from the end in view, when dealing with each particular case. When you have attained that end, got your order or satisfied your customer, then you can be all sorts of a good fellow, talk about the weather and politics, or show off as a story teller. But if you don't steadily keep your man to the point in question until the business is closed, he will have a feeling that you are weak, and not take you seriously. He will wander from the point and lead you from it, so that the business will be in danger of not being brought to an end at all.

In meeting these situations, there is a quality that will give to your capacity great scope and efficiency. And that is tact, a rare quality, usually a natural gift but capable, in some measure, of cultivation. It would be impossible to define it adequately, but it may be described as skill in doing or saying just the right thing at the right time under the given conditions. It is a mixture of intelligence and character. It is an adroitness of

mind, a quickness of insight in understanding the whole situation, and then a kindly sympathetic appreciation of the other point of view that results in the fittest word or action. Tact avoids offense, on the one hand, and, on the other, is far removed from weak acquiescence; for it arises out of a sense of confidence and strength which is ready to yield and conciliate while at the same time it pursues steadily its own aim. Above all things, study and cultivate tact. It will not only help you out of many a tight place, it will put and keep you in a very strong position and add greatly to your capacity as a salesman.

November 15, 1917.

USEFUL THINGS TO BE DONE

IN applying what you know about your product, it need not be said again that it involves all the possible uses to which brick may be put as well as some considerable knowledge of how it all may be done in the actual practice of construction and architecture.

In your contact with masons and contractors, make it a point to get them to talk about their work. Men usually like to talk about what they do and how they do it, when no trade secrets are involved. Pick up all this information and, when technical, jot it down so as to be sure you get it right, then reduce it to some order for ready use when needed. Thus in a year or two you will be able to talk intelligently on these subjects so as to make your information valuable to people who are for the time being interested. Many's the time you will find this knowledge very opportune and the greater your capacity for using it, the greater will be your success with the people you deal with.

As to getting a working knowledge of architecture, that is somewhat less direct and more difficult. And yet, in your friendly relations

with architects, you can pick up a good deal from them about styles and tendencies of architecture in your locality. However, it is desirable that you apply yourself in a more serious way in getting on speaking terms with architecture. This sort of knowledge, if it is accurate and well digested in your mind, will not only furnish you with a point of contact with the architect but will raise you in the eyes of your prospective customers. They will feel that your judgment is worth while in such matters.

How to go about it? Well, in the first place, to go no further, your town library will furnish you with two or three reference books that, for a little time and trouble occasionally, will prove very useful. There are, for example, the last edition of Britannica and the recent New International Encyclopaedia. One is English, the other American. Take your choice, but better consult both. Turn to the article on Architecture, it will give you a very good general view of the whole subject. Don't try to read it all at once, but go back several times, spending an hour or two each time. This is easy enough to manage. You probably waste more than that amount of time every day in idle chatter. If in the course of a month or six weeks you can get one of those articles on Architecture, in the Britannica or the New International, fairly

well into your head, you will be that much to the good. In reading such articles always have a little blank book handy for notes and jot down what impresses you as valuable for future reference or to fix it in your memory.

More particularly familiarize yourself with Sturgis' "Dictionary of Architecture and Building." Here you will find in alphabetical order the separate articles on what, at any time, you may be especially interested in, *Arches*, the *Classical Orders*, *Colonial* and *Georgian* styles, and the like. When you get to know how to use this book you will find it both a great convenience and a great pleasure.

There are a number of manuals on the subject such as "How to Judge Architecture" by Russell Sturgis, the editor of the Dictionary mentioned (The Baker & Taylor Co., New York); "How to Know Architecture" by Frank E. Wallis, the designer of the Nela Park Group at Cleveland and a good friend of Hy-tex (Harper & Brothers, New York); "The Practical Book of Architecture" by C. Matlack Price (J. B. Lippincott Co., Philadelphia); "Architecture for General Readers" by R. Heathcote Statham (Charles Scribners' Sons, New York); "A History of Architecture" by Banister Fletcher (Batsford, London; Scribners, New York).* You'll find all or some of these books in any town library.

*An invaluable book, thoroughly revised in 1921—Ed.

Select the one that suits you best and make it a part of your own working library. It will cost you little and you can get a great deal out of it.

Still better, however, if you can arrange it, will be the short course in architecture as given by any of the better class of correspondence schools; for this will give you some practical instruction in drawing, an excellent training for the hand and eye, as well as a useful acquirement in your business. A couple of evenings a week for six months will do a lot for you.

Then make it a practice, when you are in the street, to analyze and classify the houses you pass. What are their architectural styles? What's the matter with them; how may they be improved? But don't let your criticism of any particular building reach the architect's ear, it will do neither him nor you any good. Your criticisms will be for your own improvement in architectural understanding and taste, an improvement that will more and more add to your capacity for intelligent and successful salesmanship.

As to knowledge of your product and how it is to be used, you have two main classes of people to meet; first, those who want brick; and, secondly, those who don't want it or are indifferent to it. In the first case, your work is hard enough; for, while the brick in a gen-

eral way is already sold, you only have a chance with your competitors in the field and have to put across your particular product. With reference to your competitors, your attitude, as already indicated, is that of generous fair play and a square deal. Just comparisons may be permitted or at times are necessary, but knocking, in spirit and practice is below the dignity of every Hy-tex salesman. You have enough to offer in the worth of your product and the responsibility of your service. Talk about that. In other words, your entire effort is to be centered on the merits of your product for the purpose in hand, and it must call forth all the initiative, originality, and resourcefulness you possess, qualities which have been greatly developed by your thorough preparation and your previous endeavors to cultivate an intelligent capacity for your work. You know just when each item is to be played up—striking examples of the same brickwork, architects who have used the material, satisfied owners or boards, adaptability to the style planned, suitable color schemes, and the like, such as fit the turn of events during the progress of the sale.

But when you come to people who don't want brick or are indifferent to it, your work requires veritable genius, you have to practice *creative salesmanship*, the highest type.

You have not only to meet the market that is clamoring for your class of material, but to *create* a new market, *make people want brick*. Here will be a chance to test your initiative, originality, and resourcefulness, in order to turn zero into something, or change indifference into a lively interest. You are, so to speak, to make two blades of grass grow where only one grew before.

And considering the merits of your product and the ignorance of people about it, you have a pretty good chance of succeeding, if you go the right way about it. You must be alert to see every opportunity and follow it up. A Minneapolis man, let us say, is dissatisfied with the looks of his frame house and concludes to give it a coat of stucco. Why not a brick veneer? One of our salesmen gets hold of him, shows him how easily it can be done, how *little* more it will cost, and how *much* more it will add to the market and aesthetic values of his house, and presto! the seedy frame house blooms into a new and pretty brick structure. This is creative salesmanship and the opportunities are legion.

Suppose you find an auto man about to decorate his show rooms with various paints and varnishes. There's your chance! Why not use Hy-namels? Show him their beauty, their permanence, the ease with which they are cleaned, the fine tone of elegance and dis-

tion they will give his show rooms, sketch for him various treatments for the wall surface in different color effects and forms, such as dadoes, friezes, cornices, panels or pilasters, and convince him how that, while he is beautifying the surface, he is at the same time building the solid permanent walls of his room; and I venture to say that out of ten attempts you will succeed in three, a very gratifying proportion.

In a word, cultivate the persuasive capacity of making people want what they hadn't thought of before, and thus develop your creative salesmanship. Your duties as a salesman are not done when you have merely met and supplied the demand of the market, anybody can take orders when they come; you are to create orders and thus make a market. In doing so you are making a way to your own promotion.

Finally, on this subject of capacity, there is something to be said about the simple prosaic matter of keeping records. Aside from the formal blank reports that are to be filled and sent in, let me suggest a simple and convenient plan for keeping records. Take a dozen ordinary filing cards, 3"x5" and carry them in the two compartments of a thin pocketbook. This will slip into any pocket and take up almost no room. Inscribe the card at the top with any subject on which

you want memoranda, say Credit Data, Old Prospects, New Prospects, Buildings to be Photographed, Complaints, Life Insurance Bldg., Baraboo, Kokomo, etc., etc. Each card can carry one class of data with a name that locates it alphabetically. At the end of each trip, the appropriate data can be turned over to the Accounting and Sales Departments and the cards destroyed and renewed at practically no cost at all. Or, perhaps better still, you can keep your old cards, say for a year, in an ordinary paper file box, where they will be alphabetically convenient for reference in case of dispute or uncertainty. You can not trust your memory to keep every item of interest, but by regularly and systematically keeping these little cards you practically make a business memory for yourself which is infallible.

In any case, whether any of these suggestions are trivial or important, you are duty bound, both for yourself and those you serve, to use every acquirement of intelligence, every suggestion, every help, which you can get from your reading, your observation, and your thinking, for the development of the highest practical capacity in your salesmanship.

December 1, 1917.

CHARACTER

LISTEN to this: "Every noble, and resolute, and—as they call it—heroical desire, strengtheneth and enlargeth the powers of the heart. Goodness I call the habit, and goodness of nature the inclination. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it, man is a busy, mischievous, wretched thing, no better than a kind of vermin." These words of Bacon, one of the wisest and most far-sighted of men, make an excellent text with which to begin what I have to say on character or the moral will.

We come into daily contact with nature from which we necessarily derive all the material supplies of life. No child ever depended so much for its life upon its mother as we all depend every instant of time upon Mother Nature. We spring from her bosom, draw upon her resources every moment we live and, when at last life's little fevered dream is rounded out with a sleep, we sink back into her loving embrace. Whether we are conscious of it or not, there is not an hour, a minute, a second of the day, that we do not utilize her unending supplies to maintain our

existence. Hence, the uses of intelligence in the scientific search for nature's secrets, and the endeavor to understand her ways that we may apply our capacity as inventors and artists to create all those material values that contribute to our welfare and pleasure.

But, as constantly as we come into contact with nature, we come into contact with our fellow men; and our dealings with them determine our character, good or bad. Out of this fundamental fact arises the supreme question of the moral will, whether we *will* to seize everything for ourselves, or *will* to share with others the values which nature freely offers to us all. One is the *bad will*, source of all bitterness and strife; the other is the *good will*, source of all cooperation and concord, or goodness, as Bacon says, a constant habit of action to which we are inclined by an inner goodness of nature.

Now, there is many a man of bad will who is strong. We say, he has character, not because of his bad will but because he not only asserts himself but is able to ride over all opposition and carry his plans through. On the other hand, there is many a man of good will who is weak. We say of him that he hasn't much character because, while his motives are good, he lacks the persistence and force necessary to carry his plans through. The first man, by his determined strength of

will, does great harm, the second, for the lack of a strong will, fails to do much good.

In neither case, do we have character in the proper sense of the term. For character *combines the will of good with a strength* that carries its purpose through to the end, and does so as a fixed and steady habit of unswerving goodness, springing out of a perennial inner inclination to right action. You must have the *will of good* and you must have the *force of will* to carry it through to the end. That is character, in the true sense of the term, and nothing else is. You may adorn, enlarge, deepen, or enrich this character by all sorts of artistic capacities and intellectual attainments but it always will and must form the very core and center of your personality.

But there is apt to be much confusion about the meaning of goodness because it presents two seemingly contradictory phases. On the one hand, goodness is soft, gentle, yielding, kindly; and too many people suppose this is all that goodness means. They think of some sweet tempered old lady who, in the shelter of her home, never thinks or speaks an evil thing, and is always gentle and kind. To be sure, this is one side of goodness, and very beautiful and attractive it is. But there is another and sterner side which means hard, unyielding, austere purpose, although it is always inspired by a deep and unswerv-

ing kindness. You have seen a foolish father indulge his boy in every whim, permit him to do as he pleased, heap him with favors, under the impression that that was the way to show his love for his boy. Of course, the father had an immense will of good toward his son, but he allowed it to run into a weak, shallow sentimentality, and overlooked the larger aspect of good-will that, for his son's real benefit, would be austere and unyielding.

Nature teaches the same lesson in many ways. Thus, we are seldom aware of gravitation, it is so gentle and kindly with us we never notice it; and yet it is the mighty, irresistible force that holds the universe together. Try the sterner side of this great force by leaping out of the tenth story window, and you will not find much gentle kindness about gravitation. Nature is very gentle and kind with you as long as you fall in line with her requirements, but turn aside and defy her ways and she becomes very hard and austere. It is because nature is always steadily wise and good, that she is sometimes harsh and severe with us in order to keep us true to her beneficent order.

In precisely the same way, goodness, the will of good, is the mighty, all-pervasive moral law of gravitation that hold the moral universe together; obey freely and gladly its dictates, and you will hardly know of its

existence, so gentle and kindly is it; but fly in the face of its purposes, disobey its commands, deny its claims, and in the end it will crush you to powder.

Well, it is character, based on this mighty law, the will of good, that Bacon declares to be the character of the Deity and without which a man is "a busy, mischievous, wretched thing, no better than a kind of vermin." He is not speaking merely of kindness or benevolent and gentle actions, but of a determined and persistent power of the will to carry out its purposes of good to the end.

What bearing has this great law of character, the will of good, on salesmanship? It is the very foundation on which salesmanship rests, without which any superstructure of intelligence and capacity, however brilliant, will fall into irretrievable ruins. Take honesty, integrity, reliability of character out of the business world and it would go smash.

What we call credit makes business, in any large sense, possible, and credit simply expresses men's confidence in each other's intention and ability to meet their obligations. It is no wonder that the late J. Pierpont Morgan, the greatest financier of his day, said in a public utterance that character in business is the gauge of a man and far more important than any possible amount of physical assets. If you can not count on men's word or their re-

liability in carrying out their obligations, you can count on nothing, and the whole social and economic world falls into chaos. Look around you and you will see that, so far as the world is wrong today, it is because men too much lack character, the will of good to *do* and *be* right.

So that, if you are going to make your salesmanship count, if you are going to give force and meaning to your intelligence and capacity, you've got to *build it upon character*; otherwise, you will find your description in Bacon. Hence, my concluding talk will deal with the qualities of character that apply to your work as a salesman.

December 17, 1917.

CHARACTER IN PRACTICE

THE first thing to say about character in salesmanship is that it is a self-starter. You don't have to crank it up to make it go, you don't have to get out and push, it is always ready and starts itself, or rather, it is always acting in your favor all the time, whether you are conscious of it or not. In fact, you don't have to be conscious of it to make it run, you would better not be conscious of it, for its great merit lies just in the fact that it is an unconscious, all-pervasive influence, constantly acting upon others in your behalf. You don't have to tell people you are honest and just, fair and reliable, or prove it by argument. If you did you would spoil the whole thing, people might think that, by protesting your honesty, you were trying to bolster up something that was more or less doubtful.

In a word, your character is a deep inner quality of your personality that expresses itself unconsciously in all you say and do. The expression of your face, your eye, the ring of your voice, all reveal it in a thousand subtle ways, so that people do not have to be told about it, they become *aware* of it, they *feel* it. And to produce this kind of an impression on

the people you meet is the very first consideration in salesmanship. By it you secure the primary, vital condition for successfully offering your product. That is, *you win the confidence of your prospect*. Your straightforward, frank sincerity, your genuine good-will at once impresses him in your favor and he is more than ready to take you and what you say at par. You have thus, at the start, by your simple presence, and without effort, won more than half the battle. On the other hand, let your man get the impression that you are shifty, insincere, unreliable, and there rises a barrier to your further dealing, hardly to be overcome. Be a man of character, then, in every sense of the word and you will have provided yourself with the fundamental equipment of a successful salesman.

I suppose everybody would admit all this as the foundation on which the salesman's success is to be built; but we want to know more definitely in just what particular ways character works out in daily practice. I believe it may be said without contradiction that the core and center of the salesman's work is expressed by the word *service*.

You remember I said at the beginning that the meaning of modern business is service. The manufacturer who turns the resources of nature into a useful product and offers it on the market is at bottom rendering a service to his

fellow men who are willing to pay for it in terms of money, the supreme symbol of service, which can always be turned into any desired form of service up to the value of the coin. Consequently, the salesman, who is the personal representative of the manufacturer, is or ought to be the very embodiment of service. His existence, as a salesman, has no other significance. In fact, this is the simple corollary of character itself, the sum and substance of which is the *will of good*. Here is something from a speaker at the World's Salesmanship Congress held at Detroit last year: "You and I can only succeed as we organize our lives to help the other fellow." "A young man," says a lawyer, quoted in "Through the Meshes" (Oct., 1917), "will make the most of his life if he regards each piece of work as an opportunity to render a friendly service to the fellow man who will be benefited if the work is well done."

This spirit of service necessarily springs from the will of good, the basis of character, and always favorably impresses your prospect with the feeling that you are really interested in seeing him well served. Never, even in your mind, permit yourself to think of "stringing him along," or deliver a substitute without his knowledge. Never make promises you can't reasonably fill. Be prompt and reliable with your customer as the rising sun.

This kind of service to the man who buys your product is absolutely essential. For it wins his confidence and good will. He will not only come back to you again, because he believes in you, he will sound your praises and speak a favorable word to others in your behalf, and that is the best sort of introduction for you. This state of mind in your customer, created purely by your service, is the most valuable sort of asset, invisible and intangible, it is true, and yet worth actual money. You are then to think first and last of what your customer needs and then bend every energy you have to meeting that need. It is his money that pays all the bills and keeps both you and the company running, and in order to get it and deserve it, you must make him feel satisfied that you are serving him well.

But if your will of good means service to your customer, it equally means service to your company. From a mere selfish standpoint, *loyalty* to your employers is fundamental. For your success as a salesman means the success of your company, and the more successful the company, the greater are your chances of steady employment and promotion.

But put your loyalty on a higher basis, put it on the basis of a personal self-respect, growing out of a deep inner character of good will. This attitude will always express itself in the rule: "My own interests and the company's

are identical. The company's success is my success, its failure my failure. When by slackness, neglect, or intentional deception I impose on the company, I am really imposing on myself; I make nothing by watching the clock, padding my expense account, or by neglecting, through laziness, indifference, or selfish pleasure-seeking, thorough preparation for and prosecution of every prospect and every sale. I am just as vitally interested in avoiding litigious and expensive disputes with a customer as the company can possibly be. I can not afford in the least to permit the company's name to suffer from poor service of any kind. It won't do for me either to put the company in a false light by any remissness on my part, or to allow the company to be imposed upon or suffer loss through irresponsible customers."

But that isn't the end of your service. For the service which character renders equally applies to yourself as well as to others. The same will of good that goes out in serving others must also be directed to serving yourself. For your value to others entirely depends on the real worth of your own personality. If you don't amount to anything in yourself, you can't be of value to anybody else. So that everything I've said about deepening and enriching your personality, caring for your health, developing your intel-

ligence and capacity for accomplishment, are the good things which you must *will for yourself*. That is, if your character means anything it means a steady and determined will of good toward yourself, a will to self-improvement, to make the most of yourself as an all-round intelligent, capable, and upright man. It is only thus that you can be of any real service to anybody else.

Such service, genuine and continuous, to your customer, to your employer, and to yourself can only spring from real character as an inexhaustible fountain within yourself. It will show itself in industry, enthusiasm, promptness; in sincerity, open-mindedness, fairness, and most of all in a sense of self-confidence and self-respect that will impress others with the force of your personality.

Do you think I am trying to make you a saint, too good for this world? Certainly not. You have a right to think of yourself, to improve your position, to earn as much money as you can. But what I am saying to you is that you will earn most as the natural result of putting character into your work. Those you serve will recognize and reward it.

Money is a necessity, we must all have it, but it is entirely secondary to the way in which it is earned, and spent. Secured dishonestly and spent profligately it is the curse of the world. Earned by genuine service to

others and expended for real values, it is, next to health, the greatest of material blessings. For it not only secures for us all the material benefits of life, but it permits us to express in a practical way, our helpful sympathy or admiring love for others. The most valuable of all things, however, money can not buy; and I want you to think of this, as I conclude my talks to you by quoting the verses of Edgar A. Guest on "Gold and Silver."

*"If gold could make the blue skies bluer;
Could make a true friend, better, truer;
If it could add unto the bliss
Of a devoted woman's kiss,
Or beautify her charming cheek,
Or strengthen me where I am weak,
If it could give me grace of mind,
If by it I could be refined,
Until my form lies stark and cold,
I'd be a slave to yellow gold.*

*If silver made the sunshine brighter;
Could make life's real burdens lighter;
If jingling coins could stop the tears,
When Death's grim messenger appears;
If silver, better than belief
In God, could soothe man's bitter grief,
To silver idols I should pray
And worship them from day to day,
And every hour that's mine to live
To money service I should give.*

*If having gold would sanctify me;
If everlasting joy 'twould buy me;
If I could love my children more
By hoarding up a yellow store,
And could their innocence prolong,
Keep them in health and always strong,
And guard them from all forms of harm,
Or add to them one touch of charm,
To gold I'd dedicate my might
And feel that I was doing right."*

